WESTERN RECORDER.

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COMMUNICATIONS.

For the Western Recorder.

DOCTRINAL DIALOGUES.---No VI.

Pilgrim. I should infer from our conversations thus far, neighbour Worldly, that you entertain views of sin that are quite too superficial.

Worldly. Perhaps it may be so.

P. A thorough sense of the demerit of sin, would lead us at once to see that God cannot but look upon it with abhorrence.

W. Do you suppose we are born sinners?

P. The Psalmist says, "Behold I was shapen in iniquity; and in sin did my mother conceive me?"

W. But do you understand this literally, in the strictest sense?

P. As to that, there is some variety of opinion even among those who maintain the doctrine of entire depravity, and hold sin to be an infinite evil.

W. But if we are born sinners, how are we to be blamed?

P. For our birth or the circumstances of it, we are not in fault. We *choose* to sin; *this* is onr condemnation.

W. But if we are born sinners, how can we help sinning?

P. Sin is voluntary; not passive.

W. Can the infant help it?

P. To suppose that the infant is under a *physical necessity* to sin, is to suppose a contradiction.

W. Are infants, then, entirely free from sin?

P. This question could be more satisfactorily answered, if we knew more of the infantile mind. The mere fact that all the human race without a single exception, are denominated sinners, and that they are seen to be such as soon as their character exhibits itself, proves, to say the least, that the *first moral* actions of children are *sinful*.

W. Necessarily so?

P. Uniformly so.

W. Why *uniformly?*

P. The first man came pure from the hand of God; but at length, through the instigation of the adversary, he *chose* to sin. Since then, his posterity have made the same choice.

W. How could a pure being ever choose to sin?

P. He *fell in making* such a choice.

W. How *could* he make it?

P. To suppose that he had not this power, is to suppose that his obedience itself was not voluntary. The very idea of *moral action* implies this power.

W. After all, I cannot conceive how sin could ever enter the heart of a holy being.

P. You can see all that the law-book discloses. The first pair were tempted, and they fell by voluntary disobedience. Their posterity, too, have fallen. Let that suffice.

W. Because our first parents fell, we must fall.

P. Through their fall, it comes to pass that all their posterity choose to sin. But why trouble yourself about the *philosophy* of sinning? No excuse or palliation can be derived from this source.

W. My mind is not satisfied. I cannot see how we are to be condemned for Adam's personal sin.

P. It is not required that you should.—Every man must answer for his *own* sin. "What mean ye, that ye use this proverb, . . . The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord, ye shall not have occasion any more to use this proverb in Israel. . . . . The soul that sinneth, it shall die."—*Ezekiel* xviii, 2, 3, 4. What more can you ask on this subject?

W. This would seem to be conclusive. After all, we are in an evil case.

P. So is every criminal, before an earthly tribunal.

W. I cannot view sin as such a great evil.

P By the law is the knowledge of sin; not by philosophy.

W. I believe that men cannot help sinning. If they could, they certainly would, in view of such consequences.

P. Rather say, if they *would* they *could*. This corresponds with the practice of men. Look at the drunkard, the gambler, the thief, the murderer. They all know the consequences of crime; yet they *choose* to commit it, in spite of consequences.

W. Do you suppose, then, that any man can become holy when he chooses?

P. Undoubtedly. The very choice in this case indicates a holy temper. The difficulty is to persuade men cordially to choose that which they do not love—to love that which they really hate.

W. But if there is nothing but the disposition wanting, why are not those found to be perfect, whose hearts have been changed from the service of sin to the love of holiness?

P. Here, again, there are different modes of explanation so far as the abstract question is considered. But practically speaking, habit, if we suppose nothing further, has a most powerful influence upon us. "How can ye do well, that are accustomed to do evil?" Temptation has its influence, also the infirmities of the flesh. Wicked men, too, often become a snare to those whose hearts have been renewed.

W. And is this all?

P. Still harping upon the philosophy of sinning. I perceive where your mind labours. You would seek an excuse for impenitence. But suppose there is some natural inability which prevents wicked men from loving holiness. Still they are *commanded* to love it, and the efficient aids of the Holy Spirit may be had, simply by asking. "Every one that asketh, receiveth; and he that seeketh, findeth."

W. But we must ask aright, you will say.

P. Undoubtedly.

W. This we cannot do.

P. You *will* not.

W. But *can* we?

P. Yes, if you choose. Every thing is ready on the part of God.

W. But this *choosing*.

P. This *excusing*.

W. But if we really *cannot* ask aright—

P. Still you are not excused. For argument's sake, I will allow you even more than can possibly be true. I will allow that there is a physical incapability. Your case is now exactly that of the man who had the palsy. He could not heal himself, any more than he could create a world.

W. That is the point.

P. He was not to blame for not healing himself.

W. Exactly so: He could not do it. No man is to blame for not doing what is impossible.

P. But mark.

W. There is no getting away from that point. You cannot explain it away. You need not try. I shall never—

P. Neighbour Worldly.

W. My mind is perfectly made up. I tell you it is a plain point.

P. So then you are not to blame for refusing to love God.

W. If I am incapable, physically incapable, I of course am not to blame. This is a clear point; you cannot deny it.

P. And this I will not deny, unless there is still some circumstance to be added. But look at the inferences. On this supposition, if this is all, sinners are no longer guilty; the threatened punishment is unjust. The Lawgiver is no longer—

W. I see your inferences; but as the premises are your own you must be responsible for them.

P. Agreed. You admit, then, that premises which lead to such inferences, cannot be strictly just.

W. Yes.

P. There cannot, therefore, be any physical impossibility in the case. At least none but what God is willing to obviate.

W. Certainly, there cannot.

P. Hence the nature of obligation. God requires you to love him supremely. You ought to love that which is infinitely excellent. And in not doing so you are entirely without excuse.

But let us, for a moment, resume the erroneous supposition that we are physically incapable of loving God—of loving that which is infinitely lovely. This incapability, then, we are unable to remove. But God can remove it. He commands us to love him. He offers us the aid of his Spirit, to shed abroad his love in our hearts. We are then, as I said, in the case of the man who had the palsy. He could not heal himself; and when the Saviour told him to take up his bed and walk, he was, *of himself*, as unable to do it, as to create a world. The command, however, under such circumstances implied the proffered assistance of God; and had the man hesitated, or refused to obey, he would in all probability, not have been healed. But he obeyed the command, by putting forth the required effort, and in that instant received the needed assistance.

Sinners are commanded to change their own heart; to love God supremely; to repent of sin; to believe on the Lord Jesus Christ. The command supposes that if we are not able of ourselves to comply, God is able and willing to help us to the full extent of our necessity. After all, then, the fault is our own, if we still choose to sin, and are left to perish. In *choosing*, we are at all events, entirely voluntary. "O Ephraim, thou hast destroyed thyself, but in me is thy help."

X. Y. Z.

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For the Western Recorder.

AMERICAN TRACT SOCIETY.

Painful deficiency of Pecuniary Means.

The receipts of this Society from May 1, to September 15, have amounted only to $10,136 36 for tracts sold, and $1,965 12 in donations: Total, $12,101 48.

This amount is less than the receipts of the preceding year, during the same period, by the sum of $9,586 18.

The deficiency in the receipts has been such that the Committee have been compelled to raise from the banks, on their own personal responsibility to meet dues since August 1, the sum of $4,300.

And notes of members of the Committee, including the last mentioned sum, are now outstanding, which must be paid previous to January 1, to the amount of $9,430 50.

By an actual inventory of the Society's means, presented in the last annual report, it is shown that, (exclusive of the house furnished by the citizens of New-York, in which the Society's operations are conducted), the whole that it possesses, including all due for tracts sold on a credit, is only equal to the value of the publications in its general depository, its stereotype plates, engravings, paper, and other *materials in use in transacting its concerns.* It has no permanent funds. Its publications are actually sold *at cost*—i. e. the whole amount received into the treasury for such as are sold does not exceed the amount expended in issuing them and bringing them into circulation.

And it can increase the number of its publications, and consequently the stock in its general depository; and can sustain its agents in exciting an interest in the churches, and extending its operations, especially at the west and south; and can make grants of tracts to the destitute, in this and foreign lands, ONLY *by the whole amount thus expended being contributed in the free donations of those who love this cause.*

We beg the followers of the Lord Jesus to examine the above simple and definite *statement of facts.*

We beg those who are entertaining a vague idea that our benevolent societies are abounding in means, to examine it.

We beg those whose hearts have been rejoicing, from month to month, at the multiplied evidences of souls converted to Christ by means of tracts, to examine it.

We beg those who have looked over our country and seen the wide openings for tract circulation, of unparalleled interest, especially in all the new and destitute settlements, to examine it.

We beg those branch and auxiliary societies, which might contribute *at least a small donation annually;* and might, with some exertion, always pay for the tracts they order on delivery, to examine this statement.

We beg those ladies, who might constitute their pastors directors and members for life, and have not done it; and those individuals who might contribute donations, large or small, to sustain this Society *prayerfully to examine this statement of facts.*

We make no comment. We pray God to enlarge the hearts of his people, and warm them with love to his cause; and that the glorious spread of the knowledge of a Redeemer upon this apostate earth may not be hindered.

H.

MONTHLY TRACT DISTRIBUTION.

This good work is going on very extensively in our country. It is impossible now to specify the places from which we have received gratifying intelligence of souls converted, churches strengthened, and the cause of Christ advanced, through its instrumentality. The more the influence of this work, if performed by faithful distributors, is examined, the more does it appear to be in fulfilment of the command to carry the gospel to "*every creature.*" There are very few families comparatively, even in the new settlements at the west, in which some one of their members cannot read; and for such families, can Christians of our favoured land do less than to go and read to them a tract, and tell them the simple story of the cross?

We wish all who look at this system of effort to consider *three items of good* which it occasions; the good done *by the tracts distributed;* by the spiritual conversation, prayers, and other *personal labours of the distributors;* and in the promotion of active piety and growth in grace in the hearts of *the distributors themselves.*

We pray those who love the Lord Jesus to consider *when* this world will be converted to him, unless private Christians, male and female, come forward, and co-operate with faithful ministers, in carrying the gospel *to the fireside* of those who feel not its value, and never enter the sanctuary where it is publicly proclaimed.

H.

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For the Western Recorder.

RETRENCHMENT, No. II.

Mr. Editor—For a number of years past, the Lord has been teaching us by his providence, in what manner the gospel must be preached to "all nations," and to "every creature." The law must go forth from Zion. The church must send out missionaries with the bible in their hands. To this end, therefore, young men of piety must be well educated; and copies of the bible must be multiplied. Hence the necessity of preparative schools, of bible societies, and indeed of all the existing forms of benevolence. These have arisen as the exigencies from time to time demanded. Almost the whole church has been organised into societies, which are thus calculated to bear upon the grand enterprise of converting the world. What has been done is mostly by way of preparation. The great Captain of salvation has opened the way, and pointed out the path of duty. He acknowledges no supernumeraries in his cause. He employs none who are permitted to be idlers or sinecures. He rewards none that are slothful. All have something to do; and every one is required to arise and build. The Saviour claims nothing less than entire consecration. If we have influence, we are required to use it for him. If we have talents, we are to improve them in his service. If we have wealth, he has abundant use for it. The whole strength of the church is required; and in the economy of the dispensation of grace, it is all needed to pull down the strong holds of Satan, and usher in the latter day glory.

But why is it, since the mandate has gone forth, since the work has commenced, and the Lord has so extensively added his blessing; why is it, that the prince of darkness is still permitted to hold in peaceful possession so large a proportion, probably more than seven-eights of the whole population of the globe? Is it that God has not promised this territory to the people of his saints? No. Is it that he is slack concerning his promises, as some men count slackness? No. Is it because God has not given more abundant treasures to his church? No. Is it because she has not covenanted with sufficient solemnity, to devote these treasures for the very purpose of promoting his glory, and building up his kingdom? No. Nothing like it. The Lord has promised. He has provided means, and induced his people to begin to put them into operation. He has given them peace, and added to their numbers, to their spiritual privileges, and to their temporal abundance. He has made them stewards, and bade them occupy till he shall come. He has set them at work, urging them forward by favours, and by chastisements, by promises, and by threatenings; while they, on the other part, have covenanted again and again on their bended knees before him, and in presence of heaven and earth, to be faithful even to death. And what is the result? Are the churches faithful? No. At least, they have been faithful but in few things. They have been indolent. They have hid their talent in the earth. They have wasted their Lord's substance; embezzled his goods. They have kept back a part of the price of their possessions, and forgotten the terms of their stewardship. All this is too obvious to need demonstration; and the church must sooner or later be brought to plead guilty to the charge.

I think we may fairly lay it down as a principle, that in the economy of grace, the church has talent enough committed to her, would she but rightly use it, for the conversion of the whole world. Let her deny herself daily, as she has promised to do. Let her lay aside the bravery of her tinkling ornaments; let her put away her superfluities, and deny herself those luxuries which are rather hurtful than beneficial. Let her do this, and cast the avails back into the storehouse of the Lord, and the treasury of benevolence would be full to overflowing.

The sums latterly paid out by the churches for wines and ardent spirits, for example, have been enormous. The amount in each year before abstinence societies were instituted, was probably far greater than that contributed in the same period for the support of foreign and domestic missions. This amount was worse than wasted. If we deduct from it, all that was really needed for medicinal purposes, the residue, I presume, would still supercede the amount above specified. Why all this waste among the stewards? This sacrifice to the demon of intemperance?

The use of tobacco is generally considered, by the best informed physicians, as prejudicial to health. Nevertheless, thousands who profess to be stewards of the Lord, expend more money for this poisonous drug, than for the support of missionaries at home or abroad.

About half a century ago, the whole community, by a single impulse, gave up the use of tea; and this merely for the patriotic purpose of rescuing a few infant provinces from the undue exactions of a limited monarchy. If the churches would now relinquish one half of the current amount paid for this article, and apply it as an instrument in the salvation of 600,000,000 of souls from the chains of everlasting death, what an astonishing impulse would at once be given to the cause.

These three specifications may serve as examples. The money here misapplied—and much of it is worse than wasted—would, if returned to the treasury of the Lord, suffice of itself to give a new impulse to all our operations of benevolence. It would put a new face upon the whole aspect of things. It would in all probability more than double the amount of capital now employed in the treasures of systematic benevolence.

These merely by way of specimen. If the investigation were carried through the whole catalogue of useless expenditures, how vast would be the amount! All this by the hand of stewards sworn to be true and faithful to their Lord, and supremely devoted to his cause and kingdom.

A PRESBYTERIAN.

From the New-York Observer.

LETTERS FROM FRENCH PROTESTANTS.

The following is a translation of the reply of an assembly of pastors, ministers, and other Christians of the north of France, convened at St. Quentin, in the department of L'Aine, to the letter addressed by the General Synod of the Protestant Reformed Dutch Church in North-America, to the ministers, consistories and members of the Reformed Church of France.

St. Quentin, June 28, 1830.

Beloved Brethren in the Lord—We are assembled from different churches, in order that we may employ means to advance the kingdom of God, and preserve our mutual communion. Although this re-union is not similar in form to our ancient Synod, it is still similar to them in spirit. It is not composed solely of ministers, but it is composed, (as we hope), of Christians, loving each other with fraternal love, each one labouring, according to the gift he has received, in the work of his Master. It is formed under the presidency of the Lord, according to his word, and with invocation of his Spirit. We have felt the desire to signify what we feel in relation to you. We bless our common God and Father through our Lord Jesus Christ, that he has united us to you in his Son. We bless him on account of the fidelity, and the charity with which you have written to us, and on account of the prayers which you offer to him on our behalf. We love you also sincerely. How beautiful, how pleasant is it to see the descendants of those witnesses of the truth, whom God had raised up in France, and whom persecution had scattered into all corners of the world, reuniting themselves in spirit around the throne of the Lamb, excited to praise him, and to serve him with the same faith, and with the same love. What an accomplishment of the prayers of our fathers! What a lively proof of the truth of the promises of God, "I will be your God, and the God of your children."

We are far from thinking that these prayers of our fathers, and these promises of our God, have already borne all their fruit among us. These are the first fruits. Our church is but in the morning of the day of her resurrection. He who has revived her, will also glorify her even as he himself, after he rose again, ascended into heaven. It is for this reason that we fail not in our courage. This reunion, the first of the kind in the north since our synods ceased to exist, is, to you, a proof that we labour to restore the times of old. The consideration of the blessings which God hath poured forth upon you, and upon the country which you inhabit, has filled us with joy, and inspires us with the hope that he will confer the same blessings upon ours. We employ the same means which you do. We are attached to the old doctrines which our reformers preached; doctrines always new to a corrupt world; we circulate the word of God, in which these doctrines are contained; we render ourselves conversant with this word; we preach it in public, and we particularly explain it to our children; and we pray that the Holy Spirit which is promised, may be poured forth abundantly upon our country, and upon the whole world.

You may have been able to learn details of what the Lord has been doing in this part of France, from a letter written by our beloved brother, the pastor Colany, to the Presbyterian church of the United States. We will add that new openings for the gospel are presented; that several new churches, (founded, as we think upon the rocks), have been formed in the department of the Somme, in that of the north, and in that of L'Aine. The very place in which we are assembled was a short time since a desert, but it is now an inhabited city, (to speak in the language of the Psalmist); and we are here entertained during the period of our meeting, by a small people of God, who pray with us, and for us. But we stand in need that the churches which are strong should pray for those which are feeble. We ask it of them; we ask it of you in particular, beloved brethren of the reformed Dutch church, with whom it is with us a pleasure to hold communion. We are near the frontiers of your parent country. A faithful pastor of that country assists at our present meeting, and in some manner represents you among us. Oh, pray for us; pray that this re-union may be renewed, and increased annually, as we desire, and may draw down the richest blessings upon these parts, and upon all France. As for us, we shall not cease to render thanks to our God and Father on your behalf, and to beseech of him that he will bless you more and more, for the glory of his name, and your eternal joy. Farewell, his peace be with you: Amen.

In the name of the whole re-union,

L. Cacloret,
Pastor at Vandencourt, President.
G. Monod,
Pastor of St. Quentin, Secretary.

The following is a letter from the representative of the Dutch church, alluded to in the foregoing:—

Dear Brethren--Being one of the pastors of the reformed church of the Netherlands, attached to the general synod of that church, which meets annually in the month of July, at the Hague; and finding myself at present at St. Quentin, with many of my beloved brethren in France, I unite with them in tendering you the hand of brotherhood. A very particular bond unites me to you. Oh, brethren, pray, pray much for our church, for our country, whence in former times your fathers emigrated. We have very great need of your prayers. The King of Zion who is now collecting his armies in holy array, is also quickening in our churches the influence of his truth. But I repeat it, we have need of your prayers. Brethren, when in all your churches you are assembled to ask of God powerful revivals, let particular mention be made of the country, and the churches of your fathers. I ask it of you in the name of Jesus: Adieu. I have had intelligence concerning you for some time past, as I receive the New-York Observer pretty regularly, and I love you. Receive this as assurance, and pray for me, and for my flock.

Your devoted brother and companion in the gospel, J. H. Herle D'Aubinge,
Pastor of the Church of Brussels, (Netherlands.)
St. Qnentin, June 29, 1830.
To the General Synod of the Dutch
Church of the United States of America.

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From the Biblical Repertory.

CONVERSION OF PROF. FRANCKE, OF HALLE, GERMANY.

He had now been seven years engaged in the study of theology, was perfectly familiar with the letter of the scriptures, and had gone through the routine of studies with uncommon assiduity. At this period, (while yet at Leipsic), it pleased God to give him daily, more and more conviction of his own unworthiness, as well as more and more solicitude to change his situation. But although he was now impressed with a belief of the necessity and importance of conversion, he found himself so entangled with the things of this world, that he despaired of being able to extricate himself and lift his affections higher. This exterior difficulty seemed to be removed by his change of situation, when he went to Luneburg. Cut off there from worldly society to which he was accustomed, and brought into contact with consistent and exemplary Christians, he now found that there was no obstacle more serious than external circumstances; he felt more than ever the necessity of a change, and the existence of some obstacle with himself to its production. While in this state of mind, he received an appointment to preach at St. John's church, and finding himself no more disposed to regard the service as a mere exercise in eloquence, he felt deep solicitude so to perform the task as to edify his hearers. He was still engrossed with those thoughts, when he fell upon the text, (John xx, 31), "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye may have life through his name."

While reflecting on the meaning of these words, and on the difference between imaginary and true faith, the thought occurred to him, that he himself was destitute of this important quality. It was in vain he endeavoured to withstand the strong conviction which now fastened on his soul. It was in vain that he reverted to his books, and even to the scriptures for relief; he could find it, neither in God's word, nor man's. In the agony of his soul he prayed that if there was indeed a God, he would have compassion on him. While in this state of mind, he resolved unless some change should occur, to abstain from preaching against his conscience. "For," to borrow his most expressive terms, "I felt too sensible what it was to have no God upon whom I could lay hold; to bemoan my sins without knowing wherefore, or who it was that caused my tears to flow; or whether there was in reality a God, who was offended with me! In such anguish," he continues, "I knelt down upon that Sunday, and called upon the God and Saviour whom I knew not, and believed not in, for deliverance from this miserable situation, if indeed there was a God and Saviour. The Lord heard me; heard me instantly; all my doubts vanished. I was assured in my own heart of the grace of God in Christ. All sorrow and uneasiness departed from me, and I was inundated as with a flood of joy. I had bent my knees in great distress and doubt; I rose again with unutterable confidence and joy. I felt as if through all my past life, I had been laying in a profound sleep and performed all my actions in a dream, and as if I had now for the first time been awakened; I was perfectly convinced, that all the world, with all its pleasures, could not produce in the human heart, such delicious joys as I experienced; and I saw distinctly, that after such foretastes of God's grace and goodnees, the world with its charms would have little power to allure me." On the Wednesday following, he preached upon the text which he had chosen, with great inward satisfaction. From this hour, Francke dated his conversion, and in this hour, as he himself declared in his last prayer in the garden of the orphan-house, forty years afterwards, God opened in his heart, a spring from which exhaustless streams of joy and consolation had been flowing ever since.

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VISIT TO THE CHEROKEES.

A highly respectable gentleman at the south, in a letter to the editor of the New-York American, says:—

Some months since I accompanied a small party of soldiers to the Cherokee country, in order to quiet some disturbances, which had arisen between the Indians and some white intruders. In the execution of this duty, circumstances rendered it necessary for us to visit some of their head men, and among others, Mr. John Ross, their principal chief.

The dwelling of Mr. Ross is pleasantly situated on the northern bank of the Coosa river, the house is very well built, much in the style of the residences of farmers in flourishing circumstances at the north, and is surrounded by well cultivated fields. The day on which we arrived happened to be Sunday, and, from the concourse of well dressed natives there assembled, we supposed they intended celebrating divine service. This proved to be the case; for, after a short time, we were invited by Mr. Ross "to hear divine service performed in Cherokee." We attended accordingly, and found there about fifty Indians. There were present two regularly ordained *native* preachers, of the Methodist persuasion; one of them was a full blooded Indian, and the other a very dark "mixed blood," possibly one fourth white; the service commenced by the singing in the Cherokee tongue, translated from the English, and adapted to English tunes, hymn books in the Cherokee character were used, and nearly all the audience participated in the sacred exercise. Then followed a chapter from the bible, then a sermon and exhortation, &c. according to the rites of the methodist church. The deportment of the audience throughout, was serious and attentive. I need not say that I was surprised and delighted; indeed it was a truly affecting sight to see the descendants of a race, who twenty years since were plunged in ignorance and barbarism, now profiting so largely by the precepts of the gospel, intended by its author to benefit alike the white man and the red man.

I entered the Cherokee country with an impression that through the well meaning zeal of their (the Cherokees' friends,) the accounts given of their progress in civilisation, &c. had been rather exaggerated; but although I visited by no means the most flourishing portions of their country, I was led to the conclusion that if errors had been committed, they were generally on the side least favourable to the Cherokees.

Mr. Ross, as you have no doubt heard, is a gentleman of excellent natural talents, and of solid, I had almost said, brilliant attainments. His library is small but well arranged. I had an opportunity to see but few of the other chiefs; of these, some were full Indians and others of mixed blood. They appeared to be men of good sense, and generally possessed a tolerable English education, which they acquired in Tennessee and at the missionary establishments. The common people were almost universally comfortably clothed in habiliments of their own manufacture, and after the manner of the whites."

"*Happened to be Sunday.*" Was it really necessary for the writer to travel on that day, in the performance of a public duty; or was it mere chance work, a heathenish disregard of the Sabbath?

TEMPERANCE.

From the Journal of Humanity,

TEMPERANCE SOCIETY ON A NEW PLAN.

We are happy to be able to lay before our readers the following extract of a letter from one of the officers of Amherst college:—

"Not long since a benevolent individual, whose name I am not at liberty to mention, proposed to the officers and students of this institution, the formation of a temperance society of a peculiar character, the essential principle of which should be, total abstinence from ardent spirit, wine, opium, and tobacco, as articles of luxury and diet, while connected with the college. And he very generously added, that if such a resolution were unanimously agreed to, he would put into the hands of the classes, *five hundred dollars*, which they were at liberty to offer in premiums for the best essays, written among themselves, on the subject of temperance; or to present to the college for the purchase of philosophical apparatus. The classes all preferred the latter object; and very honourably voted to present the five hundred dollars to the college, to be thus appropriated. The following preamble and resolution was then drawn up, and subscribed by all the officers on the ground, and *one hundred and seventy-nine* of the students, embracing all the members of college, except *twenty-seven*:—

"Whereas the undersigned, officers and students in Amherst college, are convinced that it is best for us to dispense with ardent spirit, wine, opium, and tobacco, as articles of luxury or diet: Therefore,

"*Resolved*, That, relying on divine aid, we hereby pledge to one another our mutual promise, that while connected with this institution, we will abstain entirely from these articles, except as medicines, and the use of wine at the Lord's Supper."

"Although the college did not unanimously sign the above resolution--appropriately denominated "*the second Declaration of Independence*," by the gentleman who proposed it—yet he very generously resolved to present to the classes the sum originally offered; so that the resolution became binding upon all whose signatures were subscribed. The senior class also voted to transfer their right to dispose of the sum that came into their hands, to the next freshman class, provided they should adopt the same resolution."

President Edwards, whose strong mind was too thoroughly under the control of a liberal and enlightened philosophy to overlook such a subject, says:—"It seems to me a reproach to the land, that ever it should be so with our colleges, that instead of being places of the greatest advantages for true piety, one cannot send a child thither without great danger of his being infected as to his morals. It is perfectly intolerable; and any thing should be done, rather than it should be so." To this "intolerable" state of things, the reader need not be told that the evil against which Amherst college is now so well guarded, contributes more than any thing else. The efforts that are made to check it, are of immense importance; the influence of temperance principles in our colleges is one of the most encouraging signs of the times. Amherst, although she has the honour of having first set her face against certain minor abominations, as well as hard drinking, is far from being the only such institution on which the reformation has already exerted a powerful influence. In Dartmouth, (N. H.), Burlington and Middlebury, (Vt.), Williams, (Mass.), Yale, (Ct.), Union, (N. Y.), Princeton, (N. J.), Dickinson and Jefferson, (Pa.), Augusta, (Ky.), and Athens, (Ga.), and we presume many other colleges, not to mention a very large number of academies, temperance societies have been formed, with the most salutary results. We cannot give a more striking proof of the necessity of such influence, than the reader will find in the following paragraphs, which we copy from the New-York Observer:—

"At the anniversary meeting of the Nassau-Hall Temperance Society, at the college hall, in Princeton, on the 14th inst. animated addresses were made by several of the professors and students of the college and theological seminary, and some melancholy facts were communicated respecting the ravages of intemperance among professional men.—One of the professors stated that he had recently been engaged in preparing a new catalogue of the alumni, for publication, and that in order to ascertain the deaths and other changes that had occurred since the last was issued, he had been under the necessity of making numerous inquiries, and "he had been astounded, and most deeply pained, to find the ravages which intemperance had in a few years made among the graduates of the institution. In some instances, as many as one-fourth of large classes, had fallen sacrifices to the devouring monster, and some of them under the most afflictive and heartrending circumstances." Similar facts, we believe, may be stated with truth, of all our principal colleges. From observations which we have made within the circle of our college acquaintance, we are not at all surprised to find, that in some classes, the intemperate form as large a proportion as one-fourth; and we would observe, too, that in many, if not in most of the cases which have fallen under our notice, the foundation of the habit was *laid in college*.

"Besides the college temperance society, there is another in the theological seminary, which embraces nearly all the students in that institution, now one hundred and ten in number, and many of them are very zealous and efficient in the cause. At their meeting on the 14th inst. they passed resolutions expressing their hope that every student, of every college and seminary of learning in the United States, will set the noble example of entire abstinence from ardent spirit, unless when necessary as a medicine."

From the Journal of Commerce.

SWEDEN.

The following letter from the Secretary of the Royal Patriotic Society of Sweden, which was received a day or two since by a Swedish gentleman in this city, will be read with special interest by those who wish well to the cause of temperance:—

Stockholm, *May* 28, 1830.

"By foreign journals received here, it appears that temperance societies have been formed in the free states of North America, the object of which is to put down the immoderate use of spirituous liquors. The results obtained by the societies, if the accounts we have received be not exaggerated, are so surprising, that they have attracted the particular notice of the Royal Swedish Patriotic Society, and created a desire of becoming acquainted with their organisation and mode of proceeding. It is for this purpose that, in my capacity of Secretary of the said society, I have to solicit your procuring and communicating all the information it is in your power to obtain respecting the North American temperance societies, which, it is said, publish a journal, giving an account of their proceedings, and progressive attainments.—Should this publication contain matter applicable to other nations as well as to America, sufficiently interesting to be subscribed for by the Royal Society, you will oblige us by sending what has been published."

ENGLAND.

A meeting was held at the charitable institution house, Slater street, for the purpose of taking into consideration the propriety of establishing a temperance society in Liverpool, and receiving the report of a provisional committee, instituted by the Bethel Union Society, in March last. Dr. Stewart was called to the chair. Mr. Smith read the report, from which it appeared that much good had resulted in America and other places, from the establishment of temperance societies. After some remarks from Mr. Everhard, Mr. Tarbut, and Rev. Mr. Reynolds, a series of resolutions was agreed to, after which the meeting adjourned.—*Liverpool Chronicle.*

FRANCE.

The Paris Moniteur of July 1, says of the report of the New-York City Temperance Society, that it is a "a document of great interest to French commerce, as it *unhappily* indicates a great decrease in one of the principal exports."—*Jour. of Hum.*

TROUBLES OF AN EDITOR.

The editor of the Religious Intelligencer published a communication lately, pourtraying the practice and effects of intemperance in a country village, and has since apologised for its insertion, on account of the personalities it was supposed to contain.

"Communications," he say, "now lie before us from two distinct towns, complaining severally of the application of the piece to them; and the editor of a paper in a third calls on us to say for whom it was meant, lest others should fall under suspicion. In two other towns, we learn that the originals of the picture have been beyond a doubt identified." He thinks, however, that the cause of temperance ought not to suffer on account of his error, if it be one. "Bring forward the follies and weaknesses, the errors of zeal and mistakes of judgment of its promoters, and there is mischief and sin enough concentrated in *one gallon of rum* to make an ample set off to all of them."

INTELLIGENCE.

SANDWICH ISLANDS.

The Missionary Herald, for the present month, contains no late intelligence from this mission; and most of the facts that are mentioned in the "report of the station at Honolulu," have already been communicated to our readers. The following extract from this report, however, will be read with some interest:—

Schools for training Native Teachers.

Some years ago it was proposed to Kaahumanu to build a large school house near our establishment for the purpose of affording instruction to the chiefs and school teachers, engaging as a condition on our part, to furnish it with writing tables. About a year ago, she applied to her brother, governor Adams, for the timber, and we purchased in April last about 400 feet of boards for the tables. These were paid for by the residue of a donation given by commodore Vassilieff and his officers, and which had been reserved for this purpose. The house has been erected, and tables, blackboard, &c. fitted up; and three distinct classes have been accommodated here the summer past; one composed of about eighty school teachers, chiefly under the instruction of Mr. Chamberlain and Dr. Judd, who have directed their attention to systematic writing and arithmetic, and the art of school teaching. During one quarter Mr. Shepard met them once a week to teach them reading. Another class, consisting of about thirty of the most interesting females at this place, were under the instruction of Mrs. Bingham, Mrs. Judd and Miss Ward, who have endeavoured to raise their characters, improve their minds, and fit them for usefulness, by teaching them the duties of religion and social life, together with reading, writing, and the use of the needle; and this with special reference to their becoming teachers of others in due time. Another class consists of six young men of hopeful piety and promising talents, who have been selected to assist Mr. Bingham in prosecuting translations, and to receive special theological instruction, with a view to their highest usefulness among their countrymen. They are already useful at funerals, conference meetings, &c. Mr. B. has also attended on another class, consisting of Kauikeaouli, Haalilio, Kinau, Ii, and Kamaikui, a daughter of Mr. Young, who are learning to read English and render it into Hawaiian, and who attend to writing, arithmetic, psalmody, and scripture history.

Considerable efforts have been made to bring forward a choir of native singers; and for this purpose Mr. Bingham and Dr. Judd have met in rotation from sixty to eighty persons, two evenings in a week at the large hall in Kaahumanu's house, built by Karaimoku. It requires lungs, patience, and perseverance, to train their rude voices to our music and psalmody; but we are encouraged to proceed, though we need the strength of an organ's bellows to carry it through until we have better helps. We have tried to relieve our voice by the help of the bass-viol, and think it may be of some service; but a gamut and tunes set to words in their language and printed, would be a better auxiliary.

The number of schools under our superintendence is 150, including, according to the returns in July last, 4099 pupils: viz. in Honoruru 40 schools, containing 399 men, 438 women, 47 boys, and 36 girls—total 920; in other districts, 110 schools, 1150 men, 1656 women, 183 boys, 190 girls—total 3179; which added to the 920 scholars in Honoruru, makes the total on the island of Oahu, as above, 4099. It will easily be seen that where so large a portion of those who attempt to learn are adults, who are frequently burdened with heavy taxes, both on their time and the fruits of their labour, the attendance at school cannot be as constant, or during as many hours of the day, as is expected of learners of the common age in a civilised country, and that the progress of our common schools, other things being equal, must be comparatively slow.

STATE OF RELIGION IN MICHIGAN.

The following narrative of the state of religion within the bounds of the Presbytery of Michigan, appears in the Western Emigrant of the 3d inst., as furnished at a recent meeting of that Presbytery, at Ann-Arbour. The churches in that territory, it will be recollected, are comparatively in an infant state:—

The Presbytery of Michigan desire to record with gratitude the evidence they have had, that God has "graven Zion upon the palms of his hands, and that her walls are ever before him." Though the churches in our connection are few, and most of them feeble, yet we find a gradual increase during the past year. Five new churches have been organised; and with some, it has truly been a year of the "right hand of the Most High."

Our hearts have been gladdened by accounts of special manifestations of divine grace in a number of places in our infant territory. From six stations we have heard that God "has appeared in glory to build up Zion." More than one hundred cases of hopeful conversion within our societies, have been reported; and about that number have been added to our church, besides considerable accessions to the churches of other denominations. Never before was such a season enjoyed in Michigan. Truly, God has been good; to his grace in Jesus Christ be all the glory.

We would now refer to some topics closely connected with morality and religion.

The Cause of Temperance.—This subject has awakened a deep and we trust a lasting interest throughout our bounds the past year. From every station of ministerial labour, we have been cheered with accounts of the rapid progress which this cause has made. Not less than *four hundred* have, during that period, united themselves together under the pledge of "*entire abstinence.*" When we reflect that no drunkard can inherit the kingdom of God; we cannot but feel a deep solicitude on this subject. We consider it as closely interwoven with the progress of "*pure and undefiled religion*," and we earnestly desire that the members of our churches may wash their hands from all participation in the use or traffic of distilled liquors. Their price is "the price of blood;" and we would affectionately urge our brethren to form an unbroken phalanx, and use all christian endeavours to drive intemperance, that enemy of social and domestic peace, that enemy of body and soul, from the land.

Bible Efforts.—Measures are in operation, and incipient exertions are making, by which we hope all in our bounds, destitute of the word of life, will soon be supplied.

Sabbath Schools and Bible Classes.—The accounts with reference to these have been most cheering and animating. *Thirty* Sabbath schools in active and successful progress have been reported. Bible classes have been announced by most members of the presbytery. When we consider the palpable bearing which these institutions will have upon the future well being of society, as well as upon the eternal destiny of our children and youth, we hail their exertions as giving promise of lasting good. We earnestly desire that in every neighbourhood of our rising territory these nurseries of knowledge and piety may be opened.

We look upon all these things as harbingers of future good. And while we would call upon our souls and all within us to bless the name of God, for what his hands have wrought, we also entreat the friends of piety to come forward, an *undivided* band, and prostrate themselves around the throne of grace, beseeching God with united heart and voice, to come down and make this infant territory a land of temperance, of bibles, and of revivals; and that he will not stay his hand until "holiness to the Lord" shall be inscribed upon every heart.

In behalf of the committee,

C. G. CLARKE.

Louisiana.—At my first appointment for preaching at ——, not one man, not one woman, not one child attended. At the second, one single individual appeared in solemn loneliness. The number regularly increased, and our house is now sometimes filled to overflowing. Our business here, under God, is not only to impart instruction to the unlettered; it is not only to revive the faith of believers; it is to eradicate the existing, and create a new belief; it is to wage a war of extermination against the strong handed tyranny of ignorance and superstition. Among the Catholics, the bible is regarded as the propagator of heresy, as "dangerous to put into the hands of the people." The Sabbath is principally devoted to dancing, horse-racing, &c. and vice of every species, triumphs unopposed. Your missionary deeply regrets that, of those in whose hands he deposits the word of life, not one half can thence draw "living waters." The descendants of the Arcadians are as deplorably sunk in ignorace as any preceding generation of their fathers. There are few among them that are acquainted with the alphabet. The Hindoo musing on the banks of the Ganges is not more completely enveloped in moral and intellectual darkness, than the Arcadian Creole. Their condition, whether they regard it or not, loudly appeals to the sympathies of the Christian and the philanthropist.—*Home Miss.*

Religion in Sicily.—It appears by a recent census of Sicily, that it contains 1,780,000 inhabitants, 300,000 of whom are ecclesiastics, or living on ecclesiastical revenues; there are in the island 1,117 convents, containing 30,000 monks, and 30 nuns.

Unreserved Dedication.—The Rev. Drs. Marshman and Carey, baptist missionaries at Serampore, have bestowed their labours gratuitously upon the duties of their mission for nearly thirty years. Besides this, they have contributed to the advancement of Christ's kingdom, in various benevolent operations, not less than sixty thousand pounds sterling.—*N. Y. Evan.*

Four Days' Meeting at Good Hope, Pendleton—under the pastoral care of the Rev. D. Humphreys.—On Monday the 16th ult. ended an interesting four days meeting at Good Hope church. The seats which were extended for the communion service to considerable length, were nearly five times closely filled by white communicants. After that the ordinance of the supper was administered to a considerable number of the sable sons of Africa. On this occasion, ten persons approached the table of the Lord to commemorate the dying love of the Saviour for the first time A number more appeared anxious about the salvation of their souls. We were favoured with the ministerial aid of the Rev. Dr. Waddel, and the brethren Quillin, Scott and Carlile.

On Monday, we formed a Temperance Socivty, consisting of twenty-nine members.—*Charleston (S. C.) Observer.*

Liberal Christianity.—At Old Town, Ross co. Ohio, a new baptist meeting house, was built by one individual, a member of the church at Old Town, Dea. Isaac Sperry. He and his pious wife labour daily to support themselves and their children, yet in the course of three years past, they have spared enough to erect a house for God, in the centre of the town, which has cost nearly $3000. It is of brick, fifty feet square, two stories high, with a handsome cupola for a bell. This house was opened for public worship the first Lord's day in August. Sermon by Rev. Geo. C. Sedwick.

The Bible Cause.—We learn from the Christian Herald, (Pittsburg), that the students of Jefferson College, Pa. have set a noble example of devotedness to the bible cause, by giving themselves to the work of exploring the waste places, and in supplying the destitute with the word of God, which they have pursued with energy and perseverance during vacations, for three years past. During that time they have visited from 40 to 50 townships; nearly 10,000 families, 2,380 of whom were found to be destitute of the bible. They collected in donations and in payment for bibles, $665.37.—They actually carried the bible on their backs through a number of townships, supplying those who were destitute with the treasure.—*Roch. Obs.*

Union Theological Seminary.—A donation of $1000 has recently been made by a benevolent individual, to the Union Theological Seminary in Virginia, to be paid in annual instalments of $50 each. The interest only is to be expended.—*N. Y. Evan.*

Western Reserve College.—The Trustees of the Western Reserve College, during their late meeting, elected Professor Storrs, President of the institution. They also elected the Rev. *Beriah Green*, of Kennebunk, Me. Professor of biblical literature, in the department of theology.

The annual meeting of the American Board of Commissioners for Foreign Missions will take place at Boston on the *sixth* of October next: Annual sermon by Rev. T. De Witt, of New-York.

REVIVALS.

Religion in New-Hampshire.—By gleanings from the narratives read at the recent meetings of the New-Hampshire Association, and furnished for the columns of the Concord Observer, it appears that many of the churches have been visited with some of the gentler tokens of the Spirit, and that a small number have been favoured with special revivals.

Canterbury.—The church in this place has received an accession of thirty members. The total amount is now one hundred and thirty-eight. A temperance society has been formed, embracing three hundred and twenty-six members.

"It is remarked, that, in those neighbourhoods in Canterbury, where the greatest efforts were made in the cause of temperance, and in which they were the most successful, there the influence of the Spirit of God prevailed most; and, that all those persons, in that town and in Hopkinton, who have lately indulged hope in the Saviour, have entirely renounced ardent spirits.

The case of the church in Canterbury is mentioned as affording encouragement to *unremitted exertions* when a revival seems to be declining. This was the case there; but christians prayed on, and the shower descended again.

Exeter.—Divine influences were clearly visible in Exeter, at the beginning of the year 1830, (about which time the members of one of the churches renewed their covenant with great solemnity), since when, the good work has progressed silently and gradually, and it is hoped that the Spirit has not yet departed; sixty-eight members have been added to the first church, since March 1st., and a number to the second. The baptist church also, have received large accessions. The work has embraced some of all classes, and of all ages, from fourteen to four score; one old gentleman remembering distinctly the serious impressions made on his mind by the preaching of Whitefield. The number of old persons is unusually large, and that of males, small. The extent of the work has been measured by the prayers of the church.

Dover.—The old congregational society has erected a substantial and commodious house of worship, which is well filled with attentive hearers. An unusual seriousness has prevailed during the year. Sixty-six have been added to the church. There is still a spirit of inquiry among the people.

Great-Falls.—Their minister was dismissed a year ago; but they have been supplied with preaching; and the church is strengthened.—There has been considerable interest on the subject of religion, and it is hoped, twenty or thirty have become subjects of grace.

Berwick, Me.—Extract of a letter from Rev. Mr. Keeler, of that place, dated Aug. 20, published in the Boston Recorder.

The special influences of the Spirit have evidently been in this place ever since November last. His operations were so silent, however, that few, except those more particularly interested, were sensible that the Lord was indeed in this place for several months, say until March or April. During this time, however, there were from fifteen to twenty-five who attended my inquiry meetings, which were held weekly, and more than twenty became the hopeful subjects of renewing grace. Sometime in May the operations of the Spirit became more general and more apparent. Meetings for prayer and religious conversation became more frequent, solemn and fully attended. The number of inquirers increased to about sixty. A new heart, as we trust, was given to many, and a new song put into their mouths. The whole number who have indulged the Christian hope since November last, in my society is between forty and fifty. Some have been received to the church communion at every season of its celebration since last March. Twenty-two stand propounded for admission at our next communion in September. Others are only waiting a further trial of their hopes. The means which God has been pleased to bless, in this good work, are an increased spirit of prayer and activity in the church and the dispensation of divine truth from the pulpit, in the bible class and Sabbath school. The hopeful subjects of this work of grace are principally among our youth; though in some cases, it has embraced the middle aged and heads of families. Some teachers in our Sabbath school have become hopefully pious, and in one instance, a whole class of young ladies, eight in number, from the age of fourteen to eighteen, are now propounded for admission to the church. Another fact, if possible, more interesting still, is, that of the young men who have become hopefully pious; four will probably become heralds of the gospel; three are already fitted for college; two will enter this autumn. The baptist society in this place has also shared in this good work. It began to extend into that society sometime in May last. The attention of many was arrested there. A number have indulged hopes, and a number have been added to this church, how many I am not able to inform you. The religious attention still continues both in the congregational and baptist societies, and there are occasionally some hopeful conversions. There has also been considerable excitement during the year past, in the methodist society of this place, and many have been added to their numbers, how many I do not know. We do hope that the Spirit will continue his gracious work here, until every family shall become a family of prayer, and every heart a meet temple for his holy residence.

Nova-Scotia and New-Brunswick.—In these British provinces, as we learn by the Baptist Magazine for July, published at St. John, revivals of religion have recently occurred. Mr. Asahel Chapin, of Horton, N. S. in a letter dated June 3, states, that the revival there had been distinguished by the mighty power and grace of God. The meetings in different parts of the town became numerous; the cloud of mercy seemed to spread itself over a considerable part of the town. New-Canaan became a blessed sharer in the glorious work. The number baptised since the commencement of the revival is about one hundred. Others have been hopefully made partakers of the same grace.

In Cornwallis, N. S. the Rev. Edward Manning writes, May 29, that the Lord is visiting the place again. This implies a previous revival. And, indeed, this venerable labourer in the gospel remarks, with much affection, that having laboured in the widely extended town of Cornwallis between thirty and forty years, he has never known the time when there was not some individuals under a work of grace.—*Chr. Watchman.*

Salem, Indiana.—A missionary at Salem, Washington county, Indiana, says:—"Since I last wrote, (Jan. 12, 1830), *seventeen* have been added to the church. The good work has abated, but still appears gradually to be going forward. Within a few weeks, a number of men, between the ages of forty and fifty, have given pleasing evidence of a change of heart. I would fain hope that the sturdy "oaks of Bashan" begin to "bow" beneath the resistless energies of the Eternal Spirit. Surely we have cause to admire the sovereignty of divine grace. Our hope is, that God will continue to work like himself."—*Home Missionary.*

Cumberland, Maine.—The Christian Mirror mentions a revival at this place; the subjects of which are supposed to amount to fifty. The work has been some months in progress.

SABBATH SCHOOL DEPARTMENT.

A writer in the Boston Recorder, suggests the propriety of teachers of Sabbath schools forming themselves into societies for mutual improvement in biblical and scientific knowledge. As a reason for this, he says, and we think with great propriety, that the bible is yet to receive a more bold, complicated and desperate attack from infidels than it has ever sustained. In the days of Hume, Voltaire and their associates, infidels were bold and confident, much in proportion as they neglected and despised all serious investigations of christianity. But it was reserved for the present age to witness this same species of hardihood, in connexion with apparent seriousness, and seemingly patient investigation. The more intelligent infidels now find abundant occasion for earnest inquiry, for their cause is endangered through the unparalleled efforts of the present age, to spread the influence of evangelical religion. The bible will be in every house; and it will be read. Every effort, therefore, which malice can invent, will be exerted to bring its sacred pages into disrepute. Infidelity is far from having done its utmost. The excellent Dr. Payson was of the opinion, that all which has yet been done is as nothing in comparison to what remains to be encountered. Under such circumstances as these, how obvious it is that teachers of Sabbath schools and bible classes, who have charge of the rising generation, should themselves be well instructed. Not only should they be well indoctrinated; but they should be made thoroughly acquainted with the grounds of the christian argument, and the best methods of defence against infidels and cavillers of every description. This is a subject, we are persuaded, that ought to receive more attention.

WESTERN RECORDER.

UTICA: SEPTEMBER 28, 1830.

Philadelphia Alms House.—By a letter from a gentleman in Philadelphia, to Rev. Lewis Dwight, published in the Boston Recorder, it seems that in the former place great improvements are making in the plan of "bettering the condition of the poor." The plan is to "withdraw the poor from a slavish dependence on public alms, to a firm reliance on their own efforts to assist themselves;" to furnish them with regular employment, and train them up in habits of temperance, industry, and economy, instead of merely giving them occasional supplies of money, to be squandered away among vicious company, &c. For this purpose, it became manifest that other buildings, and more land were required than could be procured in the city. A farm of nearly two hundred acres has therefore been purchased on the opposite side of the Schuylkill, embracing wholesome water, with ample water-power for machinery. The buildings which have been commenced, are, it seems, to be spacious above all former precedent. They will consist of

1st. An alms-house for males, about 500 feet front, 2 stories high, with an elevated basement, presenting in effect, the appearance of a 3 story edifice.

2. An alms-house of the same dimensions for females, situated upwards of 400 feet from the men's.

3d. An hospital and infirmary.

4th. An asylum for children.

5th. Workshops, &c. &c.

These buildings will occupy about ten acres of ground, and be so arranged as to present a front towards the river Schuylkill of more than 800 feet, preserving a hollow square in the centre for yards, and the benefit of air and exercise, of about six acres.

The scheme is calculated to admit not only of a separation of the sexes, but of the several classes, as to age, colour, and moral condition.

This last circumstance is considered of great importance in every point of view. There was for years a difference of opinion relative to it among the committee, which has at length been obviated. The writer adds, respecting it, "I consider this a great moral triumph; an era in the history of pauperism; the beneficial effects of which will not be confined to this spot, but extend far and wide to other states and countries, and descend like the dew of heaven on regions unknown, and on times yet to come."

How different are the views of these worthy citizens, from those prevailing notions, which, in a thriving inland village, would prevent so many from subscribing to any such plan, lest the number of beneficiaries should consequently accumulate! Such persons would leave their own poor in all their squalid wretchedness and vice, for fear that by bettering their condition the poor of other places would endeavour to become participants. How liberal! How much better is it to lay up property for the almost certain ruin of their children, soul and body, than to bestow it upon proper subjects of beneficence.

Explanation.—The last Evangelist contains an article signed "Vindex," in which the writer passes severe censure upon another writer in the same paper, for having exposed in a public manner, a public, though *supposed* trifling offence against the sanctity of the Sabbath, by a gentleman of high respectability, in connection with the American Bible Society. However, "Vindex," we are sorry to say, averse as he would be from denunciation in other cases, has himself travelled far beyond his record. He has mistaken the whole matter, and the Evangelist has too inconsiderately endorsed for him, and referred him to our columns, as being in fault. The gentlemen are mistaken, it seems, as to the individual originally referred to. All therefore, that "Vindex," says about the Pioneer boat and about pains and penalties and denunciation, is entirely gratuitous, and only shows how much good will he possesses towards the Sabbath measures.

In the mean time it was no trifling offence to which our own correspondent alluded. And as we then said, it was an offence not done in a corner. We were well persuaded, too, that no excuse or palliation could be offered for it; or we never should have given the article setting it forth, an insertion in our columns.—Sometime after the article appeared, we learned that the individual alluded to, had previously, how long we know not, resigned his office in the American Bible Society. This fact we plainly stated in our columns of the 14th inst. while noticing the article in the Evangelist, of which Vindex now complains. The Evangelist is referred to that article for explanation, and assured, that with the single qualification there mentioned, the original facts set forth by our correspondent, "*Lover of Consistency*," are abundantly true; and that after all, for charity's sake, the worst of the case appears not to have been told.

We have no idea of covering up such *public* offences against the Sabbath. After the uncircumcised have enjoyed their triumph, it is quite too late for concealment.

Our readers will recollect a communication which appeared a short time since, as a comment upon an article which had preceded it, furnished by a "connexion" calling themselves Whitefield Methodists. We have received from the latter source, a second article complaining of an alledged severity in the comment. This we cannot insert, because it would lead to a worse than useless controversy. As conductors of the Recorder, however, we are willing to believe that the "connexion" may have thought themselves justified in bearing the *name* of Whitefield Methodists, though they are evidently far from maintaining those catholic views and feelings for which Whitefield Methodists have ever been distinguished.

Four-Days' Meeting.—The last Cincinnati Christian Journal mentions such a meeting, held near Elizabethtown, Hamilton county, "where the Spirit of God came down in an unexpected manner." A "very respectable professor of religion" was the first to take the "anxious seat." He was followed by many others. Many were deeply impressed, and eighteen received into communion.

At Montgomery, in the same county, a meeting of a more interesting character is mentioned. The exercises are represented as having been deeply impressive, and at the same time free from all noise and irregularity. One hundred and twenty-six, from the different classes of society, old and young men, were received into comunnion.

Ordination.—Rev. Mr. Dibble, who is expected soon to go to the Sandwich Islands, will be ordained in this village, by the Oneida Presbytery, on Wednesday of next week. The services to commence at 2 o'clock, P. M. It is hoped that the occasion will be attended with much interest, and call forth a numerous assembly. Probably a contribution will be taken up.

A Catholic Mission.—The Vicar General of the Diocese of Cincinnati, as appears by the Catholic Press, has made arrangements for the establishment of a missionary priest among the Potowatamie Indians, on the head waters of the river St. Joseph. A lady from Detroit goes out to establish schools, &c. A village has been commenced, and thirty persons baptised. "And the magicians did so with their enchantments."

The prince royal of Prussia was married about four years ago to a catholic princess in Bavaria. The latter, it is said, has recently adopted the protestant faith, and made profession under circumstances which evince her sincere attachment to evangelical religion.

New-Hampshire.—This state, it is now said, is wholly supplied with the bible. It is no trifling honour to be foremost in completing such a work as this.

For the Western Recorder.

AMERICAN SEAMEN'S FRIEND SOCIETY.

The friends of missions and of humanity, who believe that the world is to be converted by means, ought to feel interested in the efforts which the American Seamen's Friend Society is making to promote religion among those "who do business upon the waters." The general prevalence of true piety among seamen, would have a manifest bearing upon the advancement of Christ's kingdom. Our mission to Canton, our proposed mission to Oahu, to the Mediterranean, to South-America, the establishment of preaching at New-Orleans, and the organisation of christian effort upon our internal waters, are all important in their tendency towards preparing the way of the Lord on the earth. Let seamen convey a christian influence wherever they go, and exhibit religion in the beautiful light of a consistent example, in every seaport visited by our commerce, and we shall remove a most formidable obstacle to the direct efforts of christian missions among the benighted inhabitants, and at the same time wonderfully prepare their minds to receive a religion, of which the happy fruits have been so strikingly exhibited before their eyes.

That the Head of the church regards this with special interest, we have abundant proof, in the cheering *success* with which he has ever crowned efforts to do good among seamen. The accounts which have been published from time to time in the Sailor's Magazine and elsewhere, shew that the gospel has the same divine efficacy upon the hardy sons of ocean as upon any other sinners.

For the means of carrying on its entensive plans, the Society is wholly dependent on the bounty of the christian public. And they feel that their operations are so vitally important to the general success of the gospel, that all who pray, "Thy kingdom come," ought to aid this branch of evangelical effort.

Christians dwelling inland are always made to feel a lively interest in behalf of seamen, whenever the case is spread before them. And there are now many in various places, who would gladly add their charities to their prayers, in favour of this blessed enterprise, if an opportunity were presented. But it is impossible for the Society to give this opportunity to all their friends, by means of travelling agents.

It is therefore respectfully proposed, that in congregations where no more extensive aid can be expected, *the proceeds of one collection at the monthly concert*, should be appropriated to the cause of seamen.

Let some articles on the subject be read, either from the Sailor's Magazine, or some other source. Then let one prayer be offered especially for seamen. Then let the object be briefly explained at the close, and an opportunity offered for every one to invest a portion of his charity in the seamen's cause.

Let this be extensively done, *once*, (say at the concert in October), and it will relieve the Society of its present embarrassments. Let it be done yearly, and the efforts of the Society might soon correspond with the importance of the object.

Monies may be sent to any agent named on the cover of the Magazine, to Silas Holmes, Treasurer, 62 South street, or to

JOSHUA LEAVITT, *General Agent,*
No. 3, *William St. New-York.*

The important suggestions contained in the above article, will no doubt be taken into serious consideration. For ourselves, however, we should have preferred some other measure in aid of the American Seamen's Friend Society. Such as a public collection on the Sabbath, or a special season for prayer and contribution, rather than an appropriation of any portion of the funds derived from the monthly concert, all of which are insufficient to supply the pressing demands of the American Board. People must give more than they have done to objects of benevolence. This is the only way. They must be more liberal and self-denying.

POLITICAL.

FOREIGN.

The revolution in France may be considered, in some respects, the most extraordinary event of the present age. It has been sudden, rapid and decisive. France, as will be seen below, is now a limited monarchy, embracing a more liberal constitution than that of England, and far more of religious liberty than is enjoyed by any other kingdom in Europe.—The power of the Pope in that empire is perfectly crippled; and if the present state of things continues, and the experiment now making proves to answer the expectation of the French people, similar revolutions will soon take place in Portugal, in Spain, and perhaps in Italy itself. And should these also succeed, the way will be opened for reform in every other kingdom, not excepting even England.—Every such change, too, gives the people free access to the privileges of an evangelical gospel; and thus it is obvious to suppose, the power of the Beast and the False Prophet may eventually be undermined, crippled and destroyed.

Whether this will be the real course of things, time alone can determine. The French are a fickle nation; and there is too little virtue among them to have the people safely intrusted with a *great deal* of liberty. Spain, if less fickle, is more deeply depraved with vice, and ignorance, and bigotry. It is a question, therefore, whether these nations will be prepared to settle down quietly under a liberal constitution; but the effort will probably be made, and at the expense of no little blood.

To the christian politician the present aspect of things is most deeply interesting. Great overturnings are yet to take place before the fulness of the latter day; and who can tell but the revolution in France, may have been destined as the first to lead the way.

Important from France.—By the ship Concordia, arrived at New-York on the 19th inst. from Havre, Paris dates have been received to the 10th ult.

Every thing was quiet at the time, and the affairs of the new government appeared to be settled.

The charter had been remodelled; the power of the crown curtailed, and the privilege of the people extended. The Duke of Orleans had accepted the crown, tendered to him by the chamber of deputies, on condition of his swearing to the extended charter, and had been proclaimed king, under the title of Phillippe I.

The government of France is to be administered by Philip d'Orleans and his descendants in perpetuity, in the male line, according to the order of primogeniture and the perpetual exclusion of all women and their descendants.

Some of the papers expressed dissatisfaction with the provisions of the charter, relative to the electoral privileges being fixed at twenty-five years, and to the preservation of the hereditary descent in the peerage. But probably, the charter is now liberalised as far as the public safety would allow at the present crisis of things.

THE CATHOLIC RELIGION IS NO LONGER THE RELIGION OF THE STATE.—The high handed measures of the Jesuits have thus reacted upon themselves. The chamber of deputies however, are careful to recognise the *existence* of the catholic religion, as that embraced by a majority of the people. They say in relation to this subject that the suppression of Art. 6 is not intended as an attack upon the catholic religion. We acknowledge and declare in Art. 7, that the Catholic, Apostolic, and Roman religion, is the religion of the majority of Frenchmen; thus re-establishing the terms that appeared sufficient to the framers of the Concordat of the year 9, and the law of Germinal, year 10."

M. Cassimir Perrier had been chosen by the Lieutenant-General of the kingdom, from the list of five candidates, as President of the Chamber of Deputies, the former expressing to the great satisfaction of that body, the hope that this would be the last time such privilege would need to be exercised. M. Lafitte, as first Vice-President, took the chair in the absence of the President, on the first opening of the Chamber.

Messrs. Cunin, Gridaine, Jacqueminot, Pavee de Vandœuvre, and Jars, were chosen and took their places as permanent secretaries.

"I accuse of high treason the ex-ministers, authors of the Report to the King, and who countersigned the ordonnances of the 26th of July. "EUSEBE SALVERTE."

(Acclamations of approbation from all parts of the Chamber.)

The Vice-President called upon M. Eusebe Salverte to support his proposition, but honourable deputies from every side declared that it sufficiently explained itself.

M. Eusebe Salverte said, he should limit himself to moving that it be referred to the bureaus, as the Chamber had even more important business for its consideration, and that he would defer entering further into the question for a week.

The Chamber have declared, that, among other laws, one should be enacted *for public instruction and the freedom of tuition*; and also to declare void all peerages created by Charles X.

The new King has demanded the ashes of Napoleon from the English government.

A letter of August 3, from Calais, says—"The troops commanded by the uncle of Price Polignac have rallied round the tri-coloured flag. This officer appears delighted with the new order of things, and does not conceal his wish to change a name which his nephew has rendered odious to the nation." The tri-coloured flag has been hoisted upon all the vessels of the French navy. The issue of the revolution appeared to give universal satisfaction. Ships had been chartered to convey the ex-King out of the country. The place of destination was a secret; but was supposed to be the palace of Holyrood, his former residence in Scotland.

The Moniteur of the 9th, contains a number of ordonnances upon local affairs. It likewise contains a decree by the Municipal Commission of Paris, revoking that of the 31st ult. which ordained the creation of the *garde nationale mobile*, or irregular national guard of Paris. Upon this occasion the following circular has been addressed by the Municipal Commission to the Mayors of Paris:—

Hotel de Ville, Aug. 2, 1830.

"Sir—You have this day received a copy of a decree issued by the Municipal Commission, rescinding that part which created the *garde nationale mobile.* The Municipal Commission request you will express their gratitude to these brave citizens, who answered their call with such laudable zeal and promptitude. Their patriotism on this occasion has been equalled by their respect for order and discipline. In returning to civil life and resuming their ordinary occupations, they will be rejoiced at receiving this testimony of the esteem and satisfaction of their magistrates. Present to them at the same time the assurance that the decree, which granted them fifteen days pay after their discharge, shall be religiously executed."

The following article from a Paris paper of the 9th, contains the latest information we have of the exiled monarch.

Charles X. arrived at Dreux on Wednesday in a state of deep depression, continually shedding tears. The Dauphiness appeared less dejected, and was dressed remarkably plain. The Duchess of Berry was dressed in male attire; she wore a green redingotte with a velvet collar, large trowsers, and her hair was gathered on her forehead; she seemed deeply afflicted; her two children were by her side. The Dauphin's countenance expressed no sentiment.—The same carriage contained all the royal family; it is a gilt court carriage, drawn by eight horses; several bundles of hay were packed behind. The *cortege* entered Dreux at 3 o'clock, P. M. Four hundred national guards, with the tri-coloured cockade, were under arms. M. Odillon Barrot addressed them. The body guards entered the town. Several regiments of the guards, thinned by the combats at Paris and desertion, halted at about 500 yards from the suburbs to bivouac. These troops are to be disbanded. Charles X. slept on Friday night at Verneuil. On Saturday morning he was at L'Aigle, where it appeared to be his intention to make a stay. He has not more than 1800 men, with dragoons, artillery and body guards. They are without provisions, and complain bitterly; they only march one day on condition of receiving their pay the next. Charles X. refuses to travel more than seven or eight leagues a day. The country is quiet, but under arms, and wearing the national cockade.

PARIS, August 9.

Acceptance of the Charter, and taking the Oath, by the Duke of Orleans.—Since morning, Paris has presented the appearance of a fete day. Crowds moved towards the Chamber of Deputies, but tickets were requisite to procure an entrance, and the number to whom they were distributed, was small. It was necessary to reserve one tribune for the Orleans family—one for the corps diplomatique, and after that, the number of disposeable places was very much restricted.

At noon, the gates of the Hall were thrown open to those who were furnished with tickets—the ladies occupied a large space of the tribunes. Time passed rapidly from 12 to 2 o'clock. Such a history had been created in 15 days, that each had something to tell his neighbor, and one could scarce name the Deputies ere they entered.

We observed the Abbe Pompiere and M. Salverte, always first at their post; M. B. Constant seated at his desk, writing as if in his cabinet; M. Berard, author of the motion which was to give us a King; Messrs. Lafitte; La Fayette, again become youthful by these great days of national triumph. [Here the Journal notices among those who were present, Messrs. Martignac, Berryer, Pas de Beaulieu, Jaquinot, Pampelune, and Thomas. Among the Peers were Talleyrand, d'Ambrugaec, Marquis d'Aligere, le duc de la Trimouille, Baron Montmorency, Count Castellane, duke de Broghe, Count de Ponte Coulant, Duke de Castries, Portaf, Roy Chaptal, Mollieu, Montebello Simeon, Portalis, Claparede, Chollet Montalivet, St. Aulaire, Belliard, Boissel de Mouville; Count Soules arrived supported by two persons; after having bravely fought in the morning of liberty, he was desirous of assisting at her last triumph.] The Duke of Montobello, who had fought during the three days, had his arm in a sling. Before taking his seat, he took the hand of Lafayette. M. Chauteaubriand was absent. [Here follows a description of the chair of state, with its decorations, surmounted by tri-colored flags pendant from different points, with an escrutoire on one side, and the crown sceptre, sword, and hand of justice on the other.]

The Deputies were in citizens' dress. The seats of the diplomatic corps, were those usually occupied by the reporters. The gilded seats were supplanted by plain benches, and were occupied by ladies in front of the throne. We observed an English officer, and some members of a diplomatic corps, which we took for Americans.

The Princess Bagration, and a Spanish lady, also occupied a place. The family of the Duke of Orleans was on his right, with the exception of the young Duke of Montpensier, (6 years old), who was absent, and the Dukes de Chartres, and de Nemours. At a quarter past two, salvos of artillery announced the arrival of the Duke of Orleans, with his sons, the Duke de Chartres, and Duke de Nemours, accompanied by a numerous staff, and Gen. Gerard, who was in military costume.

Immediately the popular airs of *Reveil du peuple et de la Marsellaise*, were played by the musicians of the national guard, "the King" was announced, and the duke of Orleans appeared. He was saluted with the cries of *vive le roi—vive le duc d'Orleans*, and thrice saluted the assembly. (We necessarily omit some details, and pass the speech addressed by the duke to M. Casimir Perier, the president of the chamber, in which he desired him to read the declaration of the chamber of deputies, which having been done, so far as the particular provisions were involved,) M. Perier then read from the declaration of the deputies "that the universal and pressing interests of the French people call to the throne, his royal highness *Phillippe d' Orleans, duc d' Orleans.* (The Lieutenant-General said "*Louis Phillippe*") which M. Perier repeated, continuing, Lieut. General of the Kingdom, and his descendants for ever in the male line in order of primogeniture, and to the perpetual exclusion of females and their descendants. In consequence, his royal highness Louis Phillippe d'Orleans, Lieutenant General of the Kingdom, will be invited to accept of, and swear to the clauses and engagements above expressed, and after having done this, to take the title of "King of the French."

The Lieutenant General then made the following declaration:—

"I have read with great attention the declaration of the chamber of deputies, and the act of adhesion of the chamber of peers. I have weighed and meditated on all the expressions.

I accept without restriction or reserve, the clauses and engagements which this declaration embraces, and the title of the King of the French, which it confers on me. I am ready to swear to its observance."

The following oath was then administered by M. Dupont, (de l'Eure) exercising the functions of keeper of the seals, (garde des sceaux.)

"In presence of God, I swear faithfully to observe the constitutional charter, with the modifications expressed in the declaration, to govern only by the laws and according to the laws; to render equal and exact justice to every one, according to his right, and to act in all things with a single view to the interest, the happiness, and the glory of the French people."

The King then signed three copies of the oaths and declaration.

Is it True?—Advices from Constantinople announce that the Turks have been defeated by the Albanians, and the son of the Grand Vizier made prisoner. It is reported that the Austrian troops are marching towards the frontiers of Bosnia to the support of the Sultan.

DOMESTIC.

Steam Boat Explosion on Lake Erie.—A terrible explosion took place on the steam boat William Peacock, on lake Erie on the 16th inst., which occasioned the death of twelve persons, the most of them children. The boat had just left Buffalo harbour and proceeded about six miles, when the event occurred.

Dead—Mrs. Curiveau and two children; Mrs. Johnson and two children; three children of Mr. Palmer, and three children of Mr. Parker, making *twelve.*

Expected to die—Mrs. Davis and daughter.

Will recover—Mr. Davis and the old lady, making in all sixteen.

The Buffalo Republican says—We have conversed with the captain and engineer who state that the press of steam at the time of the fracture was twenty pounds less than has been frequently applied. The engineer was but a moment before at the valve which is closed by the pipe that was forced from its place, and believed that all was safe. He is not injured. The pipe was repaired in a few hours, and the boat started the same evening with about forty passengers for Detroit.

Cherokees of the Arkansas.—As a reason for the decline of industry and thrift, Mr. Washburn mentions the introduction of large quantities of intoxicating liquors into the nation.—Traders from various parts of the western country, knowing that the Cherokees were to receive considerable sums of money from the government of the United States, as a compensation for lands which they had left, and for the trouble of removing, have beset the Indians on all sides with whiskey; with the expectation of tempting them to drink, and thus getting possession of their money. In this they have been too fatally successful. The Cherokees of the Arkansas have no regulations for preventing the introduction of this article. The agents of the United States government are making efforts to suppress the traffic. How far they will succeed remains to be seen. The following melancholy picture of the present condition of the tribe is introduced for the purpose of showing how vain it is to hope that the Indians will be placed beyond the influence of selfish and unprincipled white men, by removing them west of the Mississippi.

Temperance is sadly declining. There has been more drunkenness in the tribe during the last *six months*, than for the whole *six years* preceding. There is at this moment, I suppose, not less than 100 or 150 barrels of whiskey in the nation; which, including the recent emigrants from the Cherokees in Georgia, and all the slaves, does not certainly contain a population of more than 2500. The report abroad that a considerable sum of money would shortly be paid to the Cherokees, has brought a flood of merchants and traders into the neighbourhood and into the nation. All these sell whiskey to the Indians. Many Cherokees, and whites with Cherokee families, buy this article in large quantities to sell again. I suppose between 60 and 100 persons now in the nation have whiskey for sale, and it is scattered all along the eastern line. It is doing most horrid mischief. Men, women, and children are daily to be seen and unavoidably heard, in a state of brutal intoxication. Farms of considerable size and excellent quality are to be seen, in almost every neighbourhood wholly uncultivated, because the owner is constantly drunk. Gambling, fighting, debauchery, murder, and every evil work are the concomitants of this prevalence of intemperance. Since last December not less than fifty persons in this nation have gone into eternity, in consequence of intemperance. Some of them have been murdered; but most of them have been taken off by inflammatory diseases induced by drunkenness. Many have been brought near the grave, and have yet been spared to drink still more of this liquid fire. Not a few have got broken bones, and been otherwise maimed and bruised, in their drunken revels. But no description of mine can fully paint the whole mischief arising from a diffusion of ardent spirits here. I would not, I need not, I do not exaggerate. If the same state of things shall continue a few months more, the nation is ruined.

All this whiskey comes from white men residing out of the nation. Much comes down the Mississippi and Ohio, and much is brought from New-Orleans. Many who sell it are residents of the Arkansas territory, and many from other states, and some from New-England and New-York.

Teachers' Convention in Maine.—On Thursday morning, Sept. 2, a number of gentlemen met at the college chapel in Brunswick, to consult on the expediency of forming a convention of teachers for the state of Maine. After the choice of a chairman and secretary pro. tem. and some deliberation on the subject, the following resolutions were adopted:—

Resolved, That we highly approve of the measures now in operation in various parts of this country for elevating the standard of education and improving the character of common schools, by means of conventions of teachers.

Resolved, That it is expedient that a convention of teachers be now formed and organised by the choice of officers.

Resolved, That the officers be a chairman, secretary and treasurer.

Chose Professors Newman, chairman; Packard, Secretary; and Smyth, Treasurer.

Resolved, That the chairman, secretary and treasurer, be an executive committee to prepare a constitution to be presented at the next meeting of the convention.

Resolved, That the executive committee designate the time and place, and provide for the public performance at the next meeting of the convention.

Voted, That the secretary pro. tem. cause these doings of the convention to be published. *Zion's Adv.*

Shameful Outrage.—The Albany Christian Register contains an account of a riotous disturbance of a female bible class, under the care of the Rev. Mr. Frazer at the mission house in that city. It was the work of a band of infidels, clamorous for religious liberty. The exercise of their "liberty" consisted in fiddling, mimicking and blasphemy. We shall have plenty of *this* liberty in our country before long.

For the Western Recorder.

COLONISATION SOCIETY.

The Subscriber acknowledges the receipt of the following sums for the American Colonisation Society from the 23d of August to the 23d of September inclusive, viz.—

Cash contributed by the Pres. Soc. Colesville Bridge,	$6 56
Do. by the students of the Theological Seminary, at Hamilton,	3 37
Do. by the Baptist Soc. in Newport,	6 03
Collection in Livonia, Livingston co. per Elder Brown,	4 00
Contr'b. by Pres. Soc. Manlius Square,	11 50
.. .. do. do. Binghampton,	13 85
.. .. Welch Con. Soc. Utica,	3 65
.. .. First Pres. Soc. Champion,	4 70
.. .. Pres. Soc. Deerfield,	0 90
.. .. Mr. Smith's Soc. Stockbridge,	2 90
.. at the dedication of the Bapt. and Pres. Ch. Deerfield,	2 50
.. by the McLean Ch.	1 00
.. in Ithaca, per Elder Sears,	3 00
.. by Baptist Soc. Palmyra,	8 06
	$72 02

SAMUEL STOCKING, *Ag't.*

INSTALLATIONS, &c.

On Wednesday, the 15th inst. by the Presbytery of Genesee, Rev. *Samuel H. Gridley* was installed pastor of the first presbyterian church in Perry. Invocation and reading of the scriptures by Rev. John F. Bliss: Sermon from Romans i, 16, by Rev. Julius Steele: Installing prayer by Rev. Warren Day: Charge to the pastor by Rev. J. F. Bliss: Charge to the people by Rev, Eli S. Hunter: Concluding prayer by Rev. Moses Ordway; and benediction by the pastor. The exercises throughout were truly impressive; and the relation between a pastor and his flock wore an awful solemnity.

On Thursday, the 16th inst. Rev. *James Abell*, late pastor of the presbyterian church at Oswego, was installed over the presbyterian church in the village of Oxford, Chenango co. Sermon by Rev. E. S. Barrows, Utica.

At the same time, *Augustus L. Chapin*, of Sangerfield, and *Samuel Leonard*, of Litchfield, were ordained as Evangelists, to the work of the gospel ministry.

DEDICATIONS.

A church, built by the united contributions of Presbyterians and Baptists, in the north part of the town of Deerfield, was opened for divine worship, on the first Tuesday of the present month. Sermon by Rev. Dr. Lansing, of Utica, from Matt. xxi, 13—"My house shall be called a house of prayer." Service was performed in the afternoon, by Rev. Mr. Bucklin, of the baptist church.

The new presbyterian church in Bainbridge, Chenango county, was dedicated to the service of Almighty God, Father, Son, and Holy Spirit, on the 8th of July, 1830.

DIED,

In Pompey, Onondaga county, on the 18th inst. after a sickness of but little more than two days, deacon *Elijah Wells*, aged 55. He had been for many years an influential and useful member of the first congregational church in Pompey, and for a number of years had held the office of deacon. In his death, his bereaved and deeply afflicted widow sustains the loss of a very kind and affectionate husband, and his children are deprived of the counsels and the prayers of a tender and judicious father. By his death, society is deprived of a valuable member, and the church of a brother beloved, who always appeared to take a lively interest in her welfare. He lived respected, and died lamented. There is good reason, however, to believe that to him the change has been joyous. He manifestly died in the faith of the gospel, and we believe sleeps in Jesus. "Blessed are the dead who die in the Lord."—*Comm.*

NOTICE.

The Christian Almanack, for the Western District, for 1831, is received at the Depository of the American Branch Tract Society, No. 137, Genesee street. All who feel the importance of circulating this valuable Periodical, should avail themselves of its early appearance, and endeavour to get it at least into every christian family. To those who purchase 100 copies, the price is $3.50; fifty cents by the dozen, and six pence single. Orders for the work may be addressed—"Agent American Branch Tract Society, Utica."

* * *

The Synod of Geneva will hold its annual meeting at Salina, on the first Tuesday in October next, at 4 o'clock, P. M. The Stated Clerks of the Presbytery within its bounds are particularly requested to see that their presbyterial reports, and their narratives of the state of religion, are forwarded to Synod at Salina.

TIMOTHY STOW, Stated Clerk.
Elbridge, Sept. 6, 1830.

NEW GOODS.

WE have received our fall goods. The assortment is extensive and fashionable. We shall not compete with our neighbouring tape dealers, but undersell them all. For instance, a few cases English Calicoes, at 9d per yard, &c. SHEARMAN & THOMSON.
Utica, September 27, 1830. 39w4

DR. ATTRIDGE'S TINCTURE,

FOR DYSPEPSIA.

THIS medicine is offered to the public as an effectual remedy for Dyspepsia or Indigestion, and all Asthmatic Complaints. The discovery of this medicine has been the effect of long and attentive study, and is now made public from the most decided conviction, founded on ample experience, of its power in eradicating this disease, after all other medicine has failed.

Thousands are lingering under this disease in some form, sinking to the grave without a remedy, whom this medicine would certainly restore to perfect health and vigour. Its safety and innocence has been fully attested, so that it may be administered to the tenderest infant. It has been recommended by several of the most distinguished physicians in America, who admit that a more important discovery in medical science has never been made. Its best recommendation is the trial of a single bottle. Every member of society should aid in diffusing information of this discovery. Humanity makes it a duty.

Desirous that this medicine may not be numbered with the host of quack medicines constantly offered to the public to cure all diseases, it will be sold at C. F. Stradling's, (late Tutts') Patent, Public and Genuine Medicine Warehouse, South gate, Royal Exchange, leading from Cornhill, and at Mr. Ward's, 324 Holborn, near Middle Row, London.

Sold by appointment, at the stores of WARNER & SOUTHMAYD, and J. B. MARCHISI, Utica. [39

CARPETS, &c.

WE have this day received a select lot of Carpets, Rugs, Bindings, Floor Cloths, Piano and Table Covers, which will be sold, as usual, *cheap*, at our Carpet Ware Room, No. 62 Genesee street, up stairs.
SHEARMAN & THOMSON.
Utica, Sept. 28, 1830. 39w4

BY order of James Dean, Judge of the court of Common Pleas in and for the county of Oneida, all the creditors of *Asa Campbell*, an insolvent debtor, are required to show cause, if any they have, before the said Judge, at his office in Utica, in the county of Oneida, on the 10th day of November next, at 2 o'clock in the afternoon of that day, why an assignment of the said insolvent's estate should not be made for the benefit of all his creditors, and his person be thereafter exempted from all arrest or imprisonment, agreeably to the provisions of the revised statutes relating to "voluntary assignments by an insolvent, for the purpose of exonerating his person from imprisonment."

Dated the 25th day of September, 1830.
39w6 ASA CAMPBELL, *Insolvent.*

PARIS ACADEMY.

THE winter term in this Institution is to commence the first Monday in October. It is a prominent object to give *thorough* instruction in every branch usually taught in Academies, and to give special advantages to those who wish to become acquainted with the business of *school-keeping.* The price of board, lodging, and room, in good families, is one dollar and twenty-five cents per week. Such of the students as wished to labour a part of their time, have heretofore had opportunity; and more work has been offered, than they have needed. WILLIAM R. WEEKS.
Paris-Hill, Sept. 10, 1830. 37w3

JOHNSTOWN ACADEMY.

Rev. GILBERT MORGAN, A. M. Principal.

COURSE *of Studies.*—1. The Latin & Greek Languages, with their history, antiquities and literature. 2. Arithmetic, Algebra, Geometry, and Mixed Mathematics. 3. Rhetoric, Mental, Moral and Natural Philosophy. 4. The English Language, and the branches which constitute a good English education, will receive special cultivation.

Terms & Vacations.—The year is divided into three terms of fifteen weeks. The first begins on the first Monday of January; the second, on the fourth Monday of April; the third, on the second Monday of September.

Expenses.—Tuition is six dollars a term. Boarding and room for study, from one dollar to one and a half.

The village is remarkable for health and pleasantness. The Trustees place confidence in the ability and integrity of their Principal, and can recommend the institution to the friends of sound learning, especially to young men preparing for the higher classes of college, or immediately for the duties of life. Persons wishing more particular information, are referred to—

Rev. Eliphalet Nott, D. D. President Union College.
Rev. R. Proudfit, D. D. Professor of the Languages.
B. F. Joslin, M. D. Prof. Math. and Nat. Philosophy.
Hon. Chief Justice Savage.
T. Romeyn Beck, M. D. Principal Albany Academy.
A. Crittenden, A. M. Prin. Alb. Female Academy.
Rev. Wm. B. Sprague, D. D. 2d Pres. ch. Albany.
Rev. John Ludlow, D. D. Dutch reformed Do.
Rev. B. F. Welch, Baptist church Do.
Rev. J. R. Peters, Sec'ry Am. Home Miss. Society.
Rev. J. C. Brigham, Sec'ry Am. Bible Society.
Rev. Mark Tucker, Troy. Rev. Elisha Yale, Kingsborough. Rev. James Wood, Amsterdam. Rev. Henry S. Weed, Albany. Rev. S. C. Aikin, and Rev. Ralph Rushman, Utica. By order of the Board.

DANIEL CADY, President.
Johnstown, Sept. 9, 1830. 37w3

NOTICE.

THE copartnership heretofore existing between *Jared E. Warner* and *Sylvanus Harvey*, was dissolved by mutual consent, on the 17th ultimo.

JARED E. WARNER.
SYLVANUS HARVEY.

JARED E. WARNER and ALBERT SOUTHMAYD, having formed a copartnership, will continue the *Drug, Dye-Stuff*, and *Paint Business*, at the old Stand of WARNER & HARVEY, under the firm of WARNER & SOUTHMAYD.
Utica, Sept. 6, 1830. 36w6

WARNER & SOUTHMAYD,

HAVE just received, at the old Stand of WARNER & HARVEY, a supply of DRUGS and MEDICINES, DYE-STUFFS, PAINTS and OIL; among which are the following:—

Logwood, Nicaraugua, Camwood, Fustic, Superior Bengal & Float Indigo, Madder, Alum, Copperas, Blue Vitriol, Verdigris, Annatto, Rocoa, Woad, Cudbear, Press Papers, Tenter-Hooks, White & red Lead, Venetian Red, Vermilion, French & Chrome Yellow, Spanish & Paris White, Chrome Green, Gold & silver Leaf, Bronze, Linseed & Sperm Oil, Copal Varnish, Spirits Turpentine, Paint Brushes, Gum Shellac, Gum Copal, Opium, Camphor, Myrrh, Acetate Morphine, Iodine, Strychnine, Hydriodate Potash, Blue Pill English, &c. &c.; comprising as complete an assortment of genuine articles as can be found in the village; which are offered at wholesale or retail, on reasonable terms.

Also, for sale as above, a few reams superior SAND PAPER. *Utica, Sept.* 6, 1830. 36w3

SEMINARY FOR YOUNG LADIES.

THE next term of instruction in this Seminary will commence on Wednesday, the 29th day of September instant, and will continue thirteen weeks. For the benefit of pupils, as well as the convenience of the teachers, those who intend to join the Seminary are desired to do so, at the commencement of the Term.

S. WHITTELSEY, Principal.
Utica, Sept. 6, 1830. 36w3

WHITESBOROUGH ACADEMY.

THE next term of this School, under the care of Mr. H. BLODGET, will commence on Thursday, the 16th of September inst. The character of Mr. B. as an instructor, has been fully realised; and the Trustees can with confidence recommend it as an institution worthy of the attention of parents, who wish to give their children advantages of scientific and moral instruction. Board can be obtained in good families, at 12*s* per week. Five or six boys can be accommodated with board in the same family with the Teacher.

By order of the Trustees,
LEWIS BERRY, *Clerk.*
Whitesborough, Sept. 3, 1830. 36w3

BERKSHIRE MEDICAL INSTITUTION.

THE annual Course of Lectures commences on the first Thursday of September, and continues fourteen weeks. Medical degrees are conferred at the close of the lectures, in December, and at the annual commencement of Williams College, with which this institution is connected. The requisites for an examination for a degree are, a good moral character, three years study with a regular physician, an adequate knowledge of the Latin language, and attendance on two full courses of lectures, one of which must have been at this institution. The examination for Medical Degrees begins on the Wednesday preceding the close of the lecture term. Dissertations must be lodged with the Dean of the Faculty at least four weeks before the commencement. The Trustees have made ample provision for the accommodation of students, and are increasing the advantages for a thorough and complete medical education. The Lectures will be delivered by

H. H. CHILDS, M. D. *Theory and Practice of Medicine.*
S. W. WILLIAMS, M. D. *Medical Jurisprudence.*
S. P. WHITE, M. D. *Theoretical and Operative Surgery.*
C. B. COVENTRY, M. D. *Materia Medica and Obstetricks.*
W. PARKER, M. D. *Anatomy and Physiology.*
C. DEWEY, M. D. *Chemistry, Botany, and Natural Philosophy.*

Marticulation Ticket, $3. Lecture Fee, $40. Graduation, $12. Library $1. Board, including washing, lodging, and room, $1,75 a week.

By order of the Trustees, S. M. McKAY, *Sec'ry.*
Pittsfield, Mass. July 26, 1830. 32w6

FRUIT.

THE Subscribers are just receiving a Supply of fresh FRUIT, among which are—

80 boxes Raisins, 30 drums Figs,
50 do. Lemons, 10 do. Sultana Raisins,
20 do. Oranges, 40 bales Almonds, &c. &c.

PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

GROCERIES.

PARKER & HASTINGS, No. 90 Genesee street, (Green Store), are now receiving a fresh supply of GROCERIES, comprising almost every article usually kept in their line of business, which they offer at a very small advance from the New-York prices, for cash.
Utica, April 27, 1830. 17

MOLASSES, FISH, TOBACCO.

30 hhds. Molasses, 60 bbls. Mackerel,
150 qt's Codfish, 40 kegs Tobacco,
15 bbls. Shad, Now receiving, and for sale,
By PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

FLOUR.

FOR SALE, the Ontario and Utica Mills Flour, by the barrel or quantity, by
April 6, 1830. [14] PARKER & HASTINGS.

POETRY AND MUSIC.

HYMN.

Sung at the Anniversary of the Colonisation Society of Kenyon College, 1830.

"TO PROCLAIM LIBERTY TO THE CAPTIVE."

Captives in exile groaning
'Neath slavery's galling chains!
Heathens in darkness roaming
O'er Afric's thirsty plains!
Christians of every nation!
Friends of the wretched slave!
O shout with adoration,
For Jesus comes to save.

Praise him with songs of gladness,
Let every tear be dry,
He comes to banish sadness,
And 'stablish equity;
He comes in peace from heaven
To burst each bond in twain,
To save the blinded heathen,
And break the captive's chain.

Full many a bark is steering
O'er ocean's heaving breast,
Full many an exile bearing
To peace, and home, and rest;
Soon Afric's darkest nation
Thy name, O Lord, shall hear;
The rose of thy salvation
Shall bloom unfading there.

Soon rivers gently flowing
The burning land shall bless,
The roses ever blowing
Deck the wild wilderness;
While in soft dews descending,
The spirit from above
Shall spread the never ending—
The blissful reign of love.

O Jesus! let thy story
Throughout the world be known,
Awake the song of glory,
And break the heart of stone,
Till every soul is lighted,
Till every slave is free,
Till every realm benighted
Bows down, O Lord, to thee. H. C.

ANTHEMS AND SET PIECES.—No. III.

"HEAR MY PRAYER." Another anthem which occurs in the book we last mentioned (Old Colony Collection) is one by James Kent, of England, set to the words "*Hear my prayer,*" &c. This is by far the best anthem that has been published by that author. Indeed, there is but one other of his anthems that seems likely to remain long in favour.

The piece now before us is at once chaste and affective; and we may add, highly devotional. It opens with a treble duet, well supported by an organ accompaniment. "*Hear my prayer, O God, and hide not thyself from my petition.*" This is followed by an impassioned solo to the words, "*Take heed unto me and hear me,*" &c. followed by a recitative still more impassioned, to the words "*My heart is disquieted within me,*" &c. These strains are so prolonged, that as the following duet proceeds with the words "*then I said,*" &c. we are agreeably surprised with the introduction of a short passage in full chorus, "*O that I had wings like a dove.*" The duet is immediately resumed and continued to the close of that movement. The little fragment of chorus, however, is then seen to have been a precurser to a closing chorus commencing with the same words, and treated somewhat in a more elaborate manner. This movement is in plain fugue, and somewhat repetitious. Yet the interest is sustained throughout, especially as the mind has all along been preparing for this closing strain.

This anthem we suspect has never been a great favourite in this country, and perhaps it never will be. Its structure is delicate. It contains little to gratify the ear of novelty; and it requires strong associations of solemnity, as well as great pathos in the executant, to bring out its character. Even then, perhaps, an audience unaccustomed to good music would hardly appreciate its real merits. But where devotional music has been cultivated any length of time, and on principles of *just* discrimination, this anthem is calculated to make a powerful appeal to the sensibilities of a christian audience.

Few pieces of music have been more rudely treated than this. The treble duos, for instance, have been sung in part, by men's voices; a circumstance which inverts the chords and deranges the harmony. The impassioned movements, too, have been sung without feeling. The accompaniment has been badly executed or miserably sustained by flutes and bass-viols. And above all, the piece has been introduced chiefly at concerts, and oratorios, and private *entertainments*, where every thing rather than a spirit of heartfelt supplication was seen to prevail. This last treatment is worst of all. The full effect of *devotional* anthems will not be appreciated, till they are kept within their own proper spheres.

The best arrangement of this piece is not the one above quoted. Wyman's arrangement is preferable. See Melodia Sacra, published a few years ago in Dublin.

MISCELLANEOUS.

From the Boston Recorder.

PHILOSOPHY OF RELIGION.

We select the following remarks from Dr. Wood's recently published letters to Dr. Taylor. Whatever may be the merits of the question at issue between these distinguished theologians, we believe the friends of both gentlemen will cordially approve the sentiments here expressed:—

"I know not that I differ from you as to what constitutes *the philosophy of religion.* I understand by it something which is aside from the simple doctrines and facts which are set forth in the scriptures; something which may be omitted without detracting any thing from the doctrines or facts themselves, or from their practical influence. It is that view of the subjects of revelation, which is suited to gratify the love of abstruse metaphysical speculation, or what may be called, *the curiosity of the intellect.* If a single example will be of use, I will refer to 1 Cor. 15. The apostle affirms the simple momentous truth, that men will be raised from the dead by the power of God. The objector inquires, "*How* are the dead raised up?" He was looking after the *philosophy* of the doctrine. He wished to understand the *manner*, the *quomodo*. The apostle rebuked him for such a question, though he took occasion from it to give important instruction. Locke and the Bishop of Worcester went into a formal investigation of the doctrine of the resurrection, and furnished a very striking specimen of free discussion on the philosophy of a christian doctrine.

I could illustrate the meaning I give to the phrase by another example. The scriptures teach that it is the influence of the divine Spirit, and that alone, which sanctifies the heart. Now if a man attempts to explain metaphysically the *manner* in which the Spirit operates upon the mind, and how his influence is consistent with our accountableness, and with the laws of our intellectual and moral nature; he enters on the philosophy of the doctrine of regeneration; the very thing which our Saviour seems to have discouraged, in his conversation with Nicodemus.

He who spake as never man spake, has given us a perfect pattern of the manner in which he would have us inculcate and defend the truths of his gospel. And to this is added the example of the apostles. Now if Christ and his apostles had deemed the philosophy of religion of any special consequence, they certainly would have suggested this to us. But did they suggest it? Did they recommend what I call the philosophy of christian doctrines, as holding a place among the means to be employed for the salvation of men? Instead of recommending it, did they not, in several instances, directly discountenance it? If then the ministers of religion at the present day should cease to receive the simplicity of divine truth, just as it is exhibited in the bible, or cease to love it and be satisfied with it, and, in their public and private instructions should give christianity a *metaphysical*, instead of a *spiritual* aspect; would they not show that they had forgotten the example of their Lord and Master, and of his inspired apostles? And as a consequence of this, should we not witness a decay of vital piety, and a dark and ominous cloud hanging over the church of Christ?

"Whitefield preached the truth with uncommon simplicity and directness, and kept at the greatest distance from philosophical discussion; and with what unparalleled success is well known to the world. It is indeed true that some very impressive and successful ministers have much to do with the philosophy of christianity. But in my opinion, this circumstance detracts greatly from their degree of usefulness. If we could consult the sober experience of the most devout Christians, we should be satisfied that the success of ministers is, under God, owing to the simple truths of the bible which they preach, and to the spirit of benevolence and piety which they manifest. Whatever they introduce into their ministrations which is abstruse, or metaphysical, or directly polemic in its nature, is generally very unwelcome to the spiritually minded, and proves a serious hindrance to their growth in grace. Many a Christian, I doubt not, complains to God in secret, that although he is blessed with an able and orthodox minister, he is so seldom blessed with the "sincere milk of the word." And would it not be well for us and for other ministers to inquire, whether this has not been the case with some active, devout Christians, who have been placed under our ministry?"

From the Evangelist.

WANTS AT THE WEST.

MR. EDITOR—A friend of mine has just received a letter from a native of Massachusetts, who had recently opened a school in one of the western states, respecting the wants of that part of the country. I know that there are many pious individuals, well qualified to be useful, both as teachers of week day schools and in Sabbath schools, who have enough of the missionary spirit to go to the west, and support themselves by keeping school, and who would go in a moment if they knew how to get there. I wish the Sunday School Union would immediately prepare and publish a plan of operations, in regard to this class of labourers. I would also recommend, that in the mean time, all such persons should give notice to some well known committee, or to the Sunday school agents, Mr. Corey, of New-York, Mr. Cross, of New-Haven, and Mr. Bullard, of Boston. Or in many cases, persons willing to be teachers at the west, may, by their efforts, or the inquiries of some friend, find out an opening for themselves, and go out at once and go to work. One effect of this whole excitement will undoubtedly be, to create a greater interest for education, and to increase the demand for well qualified teachers. The writer of the letter thinks there is a special opening for pious persons of good education, to go where they can exert a special influence in advancing the cause of religion. Those who feel the subject as they ought, if they do not *find* opportunities, must make them.

WANT OF TEACHERS.

This person says, "Ministers may be stationed here and there, and they may cry aloud, and not spare. Agents also may ride through the land, and establish Sabbath schools, and form societies. But there will be little influence felt without something more. We want many men, and many women, who can have patience and perseverance, to come and labour in the Sabbath schools. Without hundreds and thousands of teachers, the great effort that is making, *must* fail. Teaching in Sabbath schools is not understood; and *good* teachers cannot be made in an hour."

BOOKS WANTED.

"As the case is, I think we greatly need a *system of questions*, adapted to *very young teachers*, and *very ignorant scholars*. It is very necessary that Sabbath school agents should be able to tell us, not merely that we must act, but tell us particularly *how* to act. This system of questions should be designed, not for the *young* scholars, but for the *ignorant*, many of whom do not know how to read, and often answer with less intelligence than a smart child of three years old. It should also have reference to the ability and improvement of *inexperienced* teachers; for of such there must be multitudes, if schools should be established. There may be such books already published, but I know not where they are, or what they are."

I see not why any person who loves the Lord Jesus Christ, be his occupation what it may, if he *can* remove, should not feel required to *consider* this call. An opportunity is doubtless offered, for farmers, mechanics, physicians, their wives and daughters, to enter directly upon the missionary service, provided they understand or can learn, the skill of teaching the scriptures in the Sabbath school. *Who will go for us?* L.

From the London Home Miss. Magazine.

INTERESTING ANCEDOTE.

In the spring of last year, a girl, about twelve years of age, who is a scholar in one of the Sabbath schools connected with the Southwark Sunday School Society, was in a delicate state of health. Her father being a seafaring man, employed in navigating a trading vessel to the coast of France, resolved to take her with him to Dunkirk, where an English family resided, with whom he was acquainted. The Sabbath previous to going, on taking leave of her teacher, she asked for some tracts to take with her, as she said, she hoped they might be useful. Her request was cheerfully complied with, and she was supplied with a bundle of tracts. She was the only female on board the vessel, the crew and passengers of which were very profane. The voyage proceeded very tediously, and on one occasion they were becalmed for many hours; this gave occasion to the utterance of a profusion of oaths that shocked the feelings of this child, who had been taught the sinfulness of swearing. Lying in her cabin very ill, she thought of her tracts, and mustered strength enough to crawl to her box, and taking out "The Swearer's Prayer," she put it into the hands of the young man who had been the most profane, and asked him if he would like to read that little book. He said he should be glad to read any thing, to pass away the time; he read it aloud, and every individual appeared deeply attentive—a solemn pause ensued.—This encouraged the little girl to go to her box a second time. She then brought the "History of Naaman." This was eagerly read by the same youth, and listened to with equal attention; so much so, that not a word was spoken for several minutes. Some time after, an oath was uttered; but it was heard with general disapprobation. The young man who had been reading, addressed the swearer, and said, "How can you swear, after hearing what has just been read? I have determined never to swear again as long as I live." "So have I," said another; and the whole company entered into a solemn vow that they would not swear any more. This engagement they adhered to, at least to the end of the voyage, and no profane language was heard during the remainder of the passage. When landed at Dunkirk, and the parties were separating to proceed to their respective destinations, the young man begged the little girl would oblige him by giving him the tracts he had read, that he might carry them with him. This she very readily did, and they then parted, probably never to meet again in this world. The other tracts she took with her, and read them to the family in whose care her father left her, and who were very glad to hear them; and, during her stay, frequently requested her to read them over again. After a residence of about a month, she returned to England in another vessel, leaving behind her, at the particular request of the family, all her little books. She arrived in the river Thames about twelve o'clock on Saturday night, got on shore, and reached her home between one and two on the Sabbath morning. In the afternoon she appeared in her place at school, and related to her beloved teacher, with feelings of peculiar animation and interest, the history of her little bundle of religious tracts.

OLD SARUM.

Most readers have heard of Old Sarum, an ancient English borough, which, although without an inhabitant, sends two members to the British Parliament; while some of the largest manufacturing towns are unrepresented. A correspondent of the London Times gives the following particulars of the history and present state of this famous borough:—

"As the name of the ancient fortress, castle, town, city, and borough is much better known to the public than its actual condition, I have lately canvassed the whole borough for the purpose of representing its present state, not in the next Parliament, but in the next number of the Times. Mr. Canning once exclaimed that he would not surrender one stone of Old Sarum to the Reformers. There are now but few stones to be surrendered, as the only remains of the former buildings are about a dozen cubical feet of what composed the walls of the castle. The place which was formerly called "Burgum *Cæsaris*," has for some time back been "Burgum *Alexandri*" having passed into the possession of a Mr. Alexander, a relation of Lord Caledon. The right of presiding at the election, and making the return to the writ, is in the lessee, as lessee of an adjoining farm, which belonged to the great Earl of Chatham, and upon which his lordship was born. To the south of the borough is a solitary tree, under which the election is holden by the lessee aforesaid, who very gravely proceeds to the spot, reads the writ, receives the vote, and returns the two members. The progress in the value of parliamentary influence, and in the increase of parliamentary corruption, may perhaps be estimated by the fact, that this estate, which, with the burgage tenures, was sold in in 1690 by the Cecil family to Mr. Pitt, for £1500, was, within one hundred years afterwards, purchased of the Pitt family, by Lord Caledon, for the enormous and almost incredible sum of £65,000. The borough consists at present of a large circular mound of earth, surmounted in the centre by a smaller mound. Some bushes grow upon the top, and a flourishing crop of wheat and barley occupies the situation of the former rampart; but there is no house nor any vestige of a house; and, as Mr. Burke said on a remarkable occasion, "not one man, not one woman, not one child, not one four-footed beast, are to be seen upon either of the mounds or in the immediate vicinity."

HOW TO TEACH A CHILD TO READ.

Rev. T. H. Gallaudet, late principal of the American Deaf and Dumb Assylum at Hartford, thus describes his method of teaching children to read:—

The words *horse*, *dog*, *cat*, are written, in a very plain and legible hand, on three separate cards. One of them is shown to the child, and the name of the object pronounced; and then the second and the third in the same manner, without any reference to the individual letters which compose the word. After repeating this a few times, the child is asked, "what is that?" holding up one of the cards; and so of the rest. Let the cards then be placed together, and the child required to select those denoting the several objects, one after the other. Vary the order of doing this until the child becomes perfectly familiar with the words; which will be in a very short time.

The next day, another card, containing the name of some other familiar object, may be added, and the child practised in the same manner upon the four cards. The number of cards may soon be increased to six, to ten, to twenty, to fifty.

Here I have been accustomed to stop, and to begin to teach the child the letters of which the words are composed in the following manner: Take the word *horse*, and covering all the rest, show the letter *h*, giving its name. Do this with the other letters in succession, repeating the process, until the child is perfectly familiar with the five letters. Then lay down the fifty cards in order, and ask the child to find the letter *h* among them, then *o*, *r*, *s*, and *e*. This will readily be done. He has thus learned five letters of the alphabet. Vary the order in which the cards are laid, and require the child to point out again the letters *h*, *o*, *r*, *s*, *e*. Let this be done till he is familiar with them. Pursue the same course with the card containing the word *dog*, and so on, until the child is perfectly acquainted with all the letters on the cards. They may then be written down in the order of the alphabet, and the child taught to repeat them in that order.

A few lessons will enable him to know the same letters, and the same words, in their printed form. The interest which this mode of instruction has excited in the mind of the little learner, (while the common one is so dull and tedious), and the success that has attended it, have more than equalled my expectations.

* * *

Many people labour to make the narrow way wider. They may dig a path into the broad way; but the way to life must remain a narrow way to the end.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 2000lbs.	$108 25a	Sole, oak tanned, lb.	20a25
Pearl do.	116 12a	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	6a8	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	10a12	Sperm, summer	65a67
Java	13a14	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	10a13	*Provisions.*	
Louisiana	11a14	Beef, mess, bbl.	9 50a9 75
Alabama	10a13	—— prime	6 25a6 75
Feathers.		Pork, mess	13 50a14 50
Live American	34a36	—— prime	9 75a10 00
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 25a2 37	Butter, N.Y. dairy	12a15
Scale	1 50a	Hog's Lard	10a12
Pickled, bbl.	2 50a3 00	Cheese	6a8
Mackarel, No. 1	5 00a	*Rice.*	
Shad, Con. mess	8 50a8 75	Prime, 100lbs.	2 25a2 75
Herring	2 87a2 94	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 12a5 25	Havana, white, lb.	11a14
Western (canal)	5 25a5 50	—— brown	8a9
Rye flour	3 37a3 50	New-Orleans	7a8
Indian meal	2 75a	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 00a1 06	*Tallow.*	
—— western	1 06a1 10	American, lb.	6a7
Rye	64a65	*Teas.*	
Corn, north yellow	58a60	Bohea, lb.	32a34
Oats	28a36	Souchong	44a75
Barley	66a68	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a22
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a2 25
Scantling, pine	15 00a16 00	Port	75a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	82a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	25 00a30 00	—— pulled	50a60
Staves, pipe	42 00a43 00	Common	18a25
—— hhd.	33 00a34 00	Spinning	18a33
—— bbl.	25 00a26 00	American Hatter's	20a28

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseaaed state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street, Utica.

July 28, 1829. 30

HITCHCOCK's
NEWLY INVENTED SNUFF.

FOR the cure and absolute relief of Catarrh, Dizziness of the Head, Nervous Headach, Fallen Sickness, and Infants troubled with Snuffles. It is an immediate relief for the above disorders, and is also found beneficial in partial attacks of the palsy, especially in elderly people; the fits having often been protracted for years. The proprietor, after more than fourteen years practice, can safely say, that he has met with nothing as a substitute for it in the above diseases. Having proved the inefficacy of a variety of catarrhal snuff in his own family, he was induced to make a trial for something more certain and efficacious, and was led to the discovery of the new invented snuff, which succeeded to admiration in his own family, and with numerous others who applied to him for relief. Numberless certificates of its good effects might be obtained; but the proprietor prefers resting it on its own merits, and the unbiassed trial of a candid public, who may wish for relief in such cases. ☞ Sold by WARNER & HARVEY, agents, Utica. *Nov.* 17, 1829. 46

STATE OF NEW-YORK.—SECRETARY'S OFFICE, Albany, July 22, 1830.—SIR—I hereby give you notice, that at the next general election in this state, to be holden on the 1st, 2d and 3d days of November next, a Governor and Lieutenant-Governor are to be elected. And also, that a Senator is to be chosen in the Fifth Senate District, in the place of Truman Enos, whose term of service will expire on the last day of December next. A. C. FLAGG, Secretary of State.

To the Sheriff of Oneida County.

N. B.—Representatives to Congress and Members of Assembly are also to be chosen at the general election. All vacancies, except in the office of Justice of the Peace, are to be supplied according to the requirements of section 8, title 2, of the election law.

Sheriff's Office, Oneida County,
August 6th, 1830.

The Supervisors and Inspectors of Elections, in and for Oneida county, will please take notice of the above.

34 JOHN E. HINMAN, Sheriff.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

PETER PARLEY's GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

NOTICE.

THE Subscriber has removed his Medical Dispensary, to No. 39, Genesee st. where he will keep DR. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & HARVEY, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica.

Utica, February, 1830. 51

DR. STERRY's HAIR REGENERATOR,
AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, No. 39, Genesee street.

Utica, July 28, 1829. 30

ODONTICA,
A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients, and the venders are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1830. L. HOLBROOK.

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.